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## TOPICS OF THE DAY.

### FEELINGS AROUSED BY THE SAN CARLOS BOMBARDMENT.

THE great majority of the American press voice the feeling that the German bombardment of the fort and village of San Carlos, on the Venezuelan coast, was unjustified and untimely. The *Baltimore American* calls it "wantonly reckless" and "outrageous," and the *Pittsburg Gazette* calls it "brutal and unwarranted." It showed "a brutal indifference to the claims of humanity and to the good opinion of the civilized world," in the view of the *Detroit Journal*; and it "has managed in a day," so the *Philadelphia Press* declares, "to destroy whatever effect in public approval and popular good feeling Prince Henry won in six weeks of arduous effort." The *Philadelphia North American* is beginning to believe Lord Beresford's declaration that Germany is really testing the Monroe Doctrine, and the *Columbus Citizen* begins to suspect that "the Berlin Government is bent on the destruction of the Venezuelan republic." Says the *Philadelphia Evening Telegraph*: "The course pursued by Germany, taken altogether, is gradually arousing a sentiment in this country which is akin to that which was created by the destruction of the *Maine* in the harbor of Havana barely four years ago. If the Germans desire to re-awaken the American people as they were aroused by that terrible tragedy, they are going about the business in a promising way."

Various explanations of the bombardment have been made. One is that the German cruiser *Panther* wanted to enter the lagoon which the fort guarded, to look for a Venezuelan gunboat hiding there, and another is that trade between Venezuela and Colombia was being carried on through the lagoon and adjoining waters, which the blockading fleet determined to stop. In either of these cases, say the American critics, the Germans would have done well to have considered the results of their action on American feeling, and would also have done well to remember that the whole matter is in process of negotiation, and that such a bombardment might seriously interfere with a peaceful settlement. The *New York Times* says, for example:

"Worse international manners than Germany has exhibited from the beginning of this wretched Venezuela business have rarely come under the observation of civilized men. . . . Vene-

zuela's peace commissioner was on his way to Washington, was almost at his destination, when the *Panther* opened fire. The Venezuelan Government had assented to a plan of peaceful settlement. The allies in this disgraceful war had assented to it. The preliminary negotiations were about to begin at Washington, in quarters provided and under arrangements made by our Government. This is the moment chosen by the commander of a German gunboat to renew hostilities. Beaten off in his first attempt, he summons other German gunboats to his aid and opens a furious bombardment.

"Rudeness is not dignity, says Chancellor von Bülow. That these proceedings in the Caribbean are either dignified or decent



MRS. BOWEN, PRES. CASTRO, MRS. CASTRO, MR. BOWEN  
(U. S. Minister).

on the part of the German empire can not be successfully maintained by anybody on the basis of present information. The officials of the German Foreign Office predict that the incident will 'renew anti-German agitation in the United States.' Agitation, perhaps not; but indignation, certainly. We are accustomed to show resentment when occasion makes its concealment impossible.

"The British Government is in the dark about this bombardment, and the English people regard it as they have regarded the entire transaction in which Germany has entangled them—with disgust.

"Unless it be officially explained and disavowed from Berlin, this wanton renewal of hostilities at a time when peace negotiations, favored and aided by us, are in progress will wear in the eyes of the world the aspect of an affront to our Government. We are in a position to ask what it means."

The *Boston Herald*, however, fails to find that "the mind of the average American has been particularly ruffled by the various events that have transpired," and remarks that "the intense excitement, said by European newspapers to prevail in the United States, is a state of mind much more apparent to observers 3,000 miles or more away than it is to those living on the

spot." The Philadelphia *Record* accepts the explanation that the reduction of Fort San Carlos was necessary to the complete blockade of Maracaibo, as mentioned above. It says:

"The action of the German captains from the viewpoint of a naval commander on blockade duty was entirely regular. A blockade must be effectively maintained, else it becomes invalid. The captains were bound either to make the isolation of Maracaibo sure or abandon the attempt to keep the port closed. President Castro would have been quick to avail himself of any flaw to challenge the legality of the blockade. As to the negotiations for a settlement, they do not operate as a stay of hostilities; that is specifically declared by the treaty of The Hague, which contains the latest expression of the law of nations on the subject. The wisdom of the proceedings at Maracaibo, however, is more than doubtful. Even assuming that the naval commanders had no discretion in the matter and that it was their duty to maintain a close blockade, it would have been good policy on the part of the Government at Berlin under existing circumstances to instruct its naval representatives not to go to the extreme limit in the exercise of the rights of war."

### THE PANAMA CANAL TREATY.

**S**PEEDY ratification is expected for the treaty signed in Washington last week by Secretary Hay and Dr. Herran, Colombia's representative, providing the terms for the construction of the Panama Canal. By this treaty the United States leases a strip of land six miles wide across the isthmus for one hundred years, with the privilege of renewing the lease for another century. Colombia is to receive \$10,000,000 down for the right to build the canal, the transfer of her interest in the Panama Railroad, the lease of the territory, and for all privileges granted during the first ten years; and is to receive \$250,000 a year for the eleventh and all subsequent years. The French company, it will be recalled, is to receive \$40,000,000 for its charter and property and the work it has done on the canal. In addition to these payments, it is estimated that the canal will cost about \$150,000,000, perhaps much more.

The Boston *Transcript* voices the sentiment of the great majority of the American press in the following comment:

"The American public will experience a sense of profound satisfaction over the favorable turn that this matter has taken. The Panama route has appealed from the outset to all unprejudiced minds as so incomparably superior to any other that was possible, that to have been balked when negotiations were so far advanced and compelled to adopt an inferior alternative would have been not merely a national but an international misfortune. A great deal of underhand work has undoubtedly been done in the hope of accomplishing the defeat of this measure. Signs of it may have been visible at a number of points, and had

it succeeded it would have involved the country in humiliation as well as in loss. Any other plan, even if it could have been worked out, would have taken a good deal more time and cost a good deal more money, only to render an inferior service when consummated.

"Since the canal commission pronounced so strongly in favor of the Panama scheme, and Congress, on the strength of its recommendation and its own more rational consideration of the practical features of this great work, invested the President with authority to proceed to the acquisition of the French company's property and the completion, there has been little discussion of the comparative merits of that route and any other. The country was satisfied, convinced, and even pleased with the outcome. The fire of the opposition was effectually drawn, and the only warfare since maintained against the enterprise has been of a guerilla character only. . . . .

"We have now reached a point where no steps backward need be taken. The future history of this enterprise should be one of uninterrupted progress. The American people want the canal and have long wanted it. Now that the way is open to build it on the best terms and under the best conditions, we have an opportunity that is not likely to knock twice."

An opinion that is interesting because almost solitary is expressed in the following paragraphs from the New York *Herald*:

"In defiance of popular sentiment and common sense President Roosevelt has rejected the American canal across the isthmus and elected to take over the discredited scheme for completing the ditch of death in Panama.

"It is a stupendous blunder. *Herald* readers are familiar with the fatal objections to the Panama route, climatic, engineering, and technical, capped by the fact that the climate is deadly, the canal unavailable for sailing-vessels, and the steaming distance between our North Atlantic and North Pacific ports is three days longer than by the Nicaragua route.

"By the terms of the act passed by Congress last June the President, it is true, was directed to give preference to the Panama route, provided a good title could be obtained to the property of the French speculators and a satisfactory treaty negotiated with Colombia, giving us perpetual control over a six-mile strip of territory from sea to sea. How can the treaty sent to the Senate yesterday be regarded as satisfactory?

"While the text is not yet made public its general provisions are known, and they are sufficient to condemn it, while over and above there lies the impressive fact that the existing Colombia authorities are not competent to make a binding treaty. The country has long been in a state of political upheaval, the treasury is empty, and no congress has met for three years. It is proposed to call one to ratify the action of the Executive, but this body can not be created and brought together until after our own Congress shall have departed from Washington.

"Therefore if the Senate ratifies the treaty it must be sent to take its chances, with all that this phrase implies, in that turbulent land. If it should be rejected, in what a humiliating position would the United States be placed—and Señor Concha,



HELPING CUBA.

—La Lucha, Havana.



NOT ONE DOLLAR FOR RECIPROCITY, BUT MILLIONS FOR INVESTMENT AND ANNEXATION.

CUBAN VIEWS OF US.



recently Colombian Minister at Washington, has gone home proclaiming that he will do all he can to prevent his people from accepting the treaty. The Panama scheme, nurtured in scandal, seems destined to remain tainted until the end."

### THE SENATORIAL ELECTIONS.

COLORADO, Delaware, and Utah have furnished the chief political subjects for newspaper comment during the past few days, in their senatorial elections; and the general opinion appears to be that the situations in Colorado and Delaware would have been prevented by the popular election of Senators, a reform that seems to be favored by nearly everybody outside of the Senate itself. Utah, as expected, has replaced Senator Joseph L. Rawlins (Dem.) with Reed Smoot (Rep.), whose portrait, with an article on his case, appeared in these columns last week. Delaware is still without Senators; Mr. Addicks lacks six votes of election, and has apparently little prospect of getting them. In Colorado, one party being in control of the House and the other of the Senate, the election started with an effort by each party to unseat enough opponents to enable it to carry the election. Finally, the Democrats held a "rump" session, composed of Democrats, and reelected Mr. Teller. The election, under the circumstances, will, it is thought, be disputed.

The papers of each party in Colorado arraign the members of the other party as evil incarnate. The *Denver Republican* (Rep.) reports that the Democrats who were unseated, and some who were not, obtained their seats "by the most colossal, audacious, and transparent frauds that ever disgraced an election in Colorado"; but it refers to the Democratic attempt to unseat Republicans as "a high-handed act of usurpation and oppression for a parallel to which one must look to those periods of the world's history when law was set aside that unscrupulous power might prevail." It remarks further:

"No Republican representative with an honest drop of blood in his veins can fail to resent this infamous attempt on the part of the Democratic majority in the Senate, which owes its own official existence to the very same frauds it is endeavoring to protect in the House—to prevent the decision of the House contests on their merits regardless of all considerations.

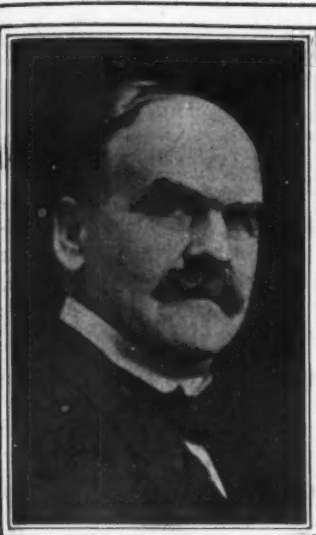
"Coercion is absolutely incompatible with freedom, and any Republican who helps, either directly or indirectly, in making this Democratic bluff good, by failing to aid in the unseating of the Democratic representatives whose title to office rests upon fraud, must wear the collar of the opposition and must be regarded as false to his own party."

Turning to the *Denver News* (Dem.), one learns what villains the other fellows are:

"Revolution and disregard of the law and the Constitution marked the proceedings of the Republicans in both Houses yesterday. In the Senate Lieutenant-Governor Haggott and the minority of eleven Republicans went through a ridiculous imitation of unseating eight Democratic senators. The lieutenant-governor in the chair refused to entertain motions made by Democrats, declared carried motions made by Republicans and which were voted for by only eleven of the thirty-five senators.

"After the pretended unseating of Democrats had been gone through with, Senator Adams asked the lieutenant-governor if he declined to entertain a motion by a Democratic senator, and on his reply that he did so decline, Senator Adams took the gavel and the session proceeded with its business. The Republican senators present declined to vote on any motion, and all that were made were carried by the unanimous vote of the Democratic majority. The Senate then unseated Senators Dick and McDonald, thus restoring a Democratic majority of two on joint ballot of the two houses.

"No more disgraceful proceeding than that of the lieutenant-governor ever was seen in a deliberative assembly. His actions were utterly absurd, and the course which he followed could have been outlined only by desperate and conscienceless men.



ALBERT J. HOPKINS (REP.),  
of Illinois.



CHESTER I. LONG (REP.),  
of Kansas.

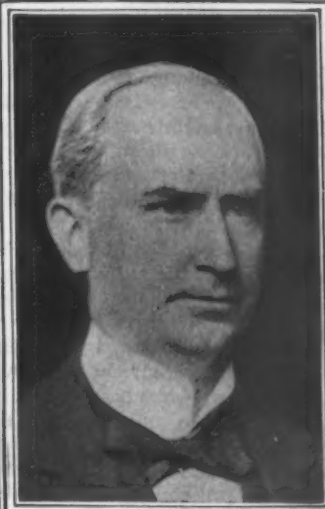


WELDON B. HEYBURN (REP.),  
of Idaho.

**NEW  
REPUBLICAN  
SENATORS.**



WILLIAM J. STONE (DEM.),  
of Missouri.



JAMES P. CLARKE (DEM.),  
of Arkansas.



FRANCIS G. NEWLANDS (DEM.),  
of Nevada.

**NEW  
DEMOCRATIC  
SENATORS.**



A FAIR PRICE, BUT NO TAX TO TYRANNY.  
—The Chicago News.

In the lieutenant-governor's room was gathered a gang of toughs and thugs, brought there for the purpose of entering the senate chamber and forcibly ejecting Democratic senators and the officers of the senate. Fortunately the precaution had been taken to secure the presence of a number of policemen in plain clothes in the corridors of the building. When the leaders of the thugs looked over the plan to use physical force was abandoned.

"The majority of the senate remained in session and declined to adjourn. The lieutenant-governor then sent a message to Governor Peabody, asking him to call out the militia and break the doors and adjourn the senate by force.

"When it is remembered that during all these proceedings there were present in the senate twenty-four duly elected and seated Democratic senators and only eleven Republican senators, the anarchical character of the program which Haggott, under orders from Walcott, attempted to carry out will be realized. If such a thing were possible in this State, then might it be said that law and order indeed had taken their flight and that Colorado had been given over to the rule of creatures of the slums, gathered to override constitutional government by brute force. The proper punishment for such violation of law and decency would be a lengthy term in the penitentiary for all concerned in it."

Many new faces will appear in the next Senate as a result of the recent elections. Ex-Governor James P. Clarke (Dem.), of Arkansas, will succeed James K. Jones, chairman of the Democratic National committee; ex-Governor William J. Stone (Dem.), of Missouri, will succeed George Graham Vest (Dem.); Francis G. Newlands (Dem.) will succeed William M. Stewart from Nevada; Albert J. Hopkins (Rep.) will succeed William E. Mason (Rep.) from Illinois; Chester I. Long (Rep.) will succeed W. A. Harris (Dem.) from Kansas; Judge Weldon Heyburn (Rep.) will succeed Henry Heitfeld (Dem.) from Idaho, and Senators Alger, of Michigan, and Kittridge, of South Dakota, who have been filling unexpired terms by gubernatorial appointment, have been regularly elected.

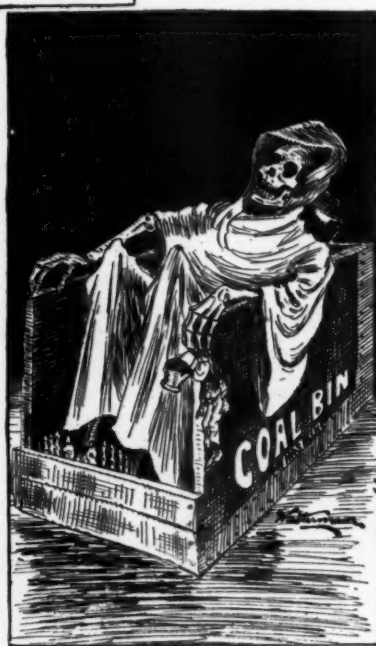
ANTHRACITE coal is only \$5 a ton in New York. That seems cheap enough; but the New Yorkers are kicking. Altho the price is \$5, they can't buy any for less than \$10.50.—The Chicago News.

### SOUTH DAKOTA DIVORCES AGAIN.

A SUPREME COURT decision that, in the opinion of the *Chicago Journal*, "will bring consternation to thousands of people who have resorted to the Western courts to obtain easy divorces," was handed down on the 19th, and has stirred up a good deal of remark. About 320,000 divorces have been granted in this country in the last twenty years, the *New York World* informs us, and the number is increasing with alarming rapidity. South Dakota has the reputation of being the easiest place in the country for obtaining the severance of the marriage tie, and it is a South Dakota divorce that the Supreme Court declares invalid. The case is stated as follows by the *Brooklyn Times*:

"The Supreme Court's most recent decision on the Dakota divorce question is that a State may regulate the grounds for divorce of its citizens. The decision is by a divided court—five to three—Justices Brewer, Shiras, and Peckham dissenting. Justice Holmes took no part in the case, having delivered the opinion in the case when it was decided in the supreme court of Massachusetts. Charles H. Andrews, of Boston, by will devised

certain property to the wife of his son, Charles S. Andrews, and Kate Jackson Andrews, from whom the latter had obtained a divorce in South Dakota, brought suit for the property, on the ground that that divorce and his subsequent marriage to Annie Andrews were invalid. This claim was sustained by the probate court of Suffolk county and the supreme court of Massachusetts, which held that the divorce was of no force and effect in the Commonwealth of Massachusetts. Justice White, in delivering the opinion of the Supreme Court of the United States, said there was nothing in the Constitution of the United States which deprived the State of Massachusetts of the power to legislate for its own citizens. It being shown that Andrews' domicile was in Massachusetts, and his residence in South Dakota a fraud made for the express purpose of obtaining the divorce, it was not necessary that the State of Massachusetts should give 'faith and credit' to the decree granted by the South Dakota court, and the law of Massachusetts providing against just such cases is upheld."



PRESENT OCCUPANT OF THE COAL BIN.  
—The Ohio State Journal.



3,000 STRIKERS ARE STILL DENIED WORK.—MITCHELL.  
—The Philadelphia North American.

### COAL FAMINE SKETCHES.



The Chicago *Record-Herald* makes the following comment on this decision:

"In a question of this kind vitally affecting the basis of orderly and organized society, the people are not disposed to patiently tolerate any quibbling over legal technicalities. A Massachusetts divorcee may have become legally a 'citizen of South Dakota' under the law of that State defining citizenship by residing there six months, but the law of South Dakota can not destroy his citizenship in Massachusetts, especially when he has returned to that State to reside. Under the demoralizing and disintegrating complications growing out of such scandalous State enactments, which threaten the fabric of decent and well-ordered society, the sentiment in favor of a national divorce law is rapidly gathering irresistible force."

The Springfield *Republican* says:

"This decision of the United States Supreme Court is of great importance in the way of breaking down the easy-divorce machinery of certain of the States. No citizen of any other State, going to South Dakota or elsewhere for a divorce, can be sure that he stands divorced when he returns to the State of his regular domicile with a decree in his pocket. He is likely to find himself as much married as ever, and to find the courts of his own State standing by the partner in his earlier marriage in the contention that he is still legally bound thereto and responsible. Such a decision accordingly tends to injure very materially the divorce industry of such States as South Dakota, and remove the obstacles in the way of voluntary action on the part of all the States in securing uniformity of marriage and divorce laws. This movement has been making good progress in recent years and must receive a decided stimulus from this decision."

#### TAXING FRANCHISES IN NEW YORK STATE.

WHAT the Baltimore *News* calls "an outrage on the people, as well as an act of knavery," has come to light in the litigation over the franchise taxation law in New York State. When the law was passed, four years ago, classifying franchises with real estate for purposes of taxation, the corporations affected by it persuaded Governor Roosevelt to call an extra session of the legislature to amend it so as to put the power of assessing the franchises into the hands of the state tax commission. No sooner was this done, and the assessments made, than the same corporations resisted payment on the ground that assessment by the state commission was unconstitutional; and their contention was upheld last week by a decision of the appellate division of the state supreme court of the third department, sitting in Albany. "In every-day life, this sort of thing would be called a swindle," says the paper quoted above, and the New York *Tribune* observes that the victory of the corporations "is one which reflects gravely upon their honor and good faith in dealing with the people." The case is to be carried to the court of appeals, and perhaps to the United States Supreme Court; but the important feature of the situation is the evident determination of the newspapers and public men of the State that the privileged corporations shall not escape the taxation of their franchises. Controller Grout, of New York city, claims that the decision does not affect the principle of the law, but only the method of assessment; Governor Odell wants to reach the corporations in another way, by a tax on their gross receipts, and the original Ford bill, without the unconstitutional amendment, has been again introduced into the legislature. The newspapers seem to be pretty nearly unanimous in the opinion that the corporations should be brought to book in some manner. "The public mind," says the New York *Herald*, "is in no mood to tolerate or countenance legislative action that will enable these privileged corporations to escape just taxation on immensely valuable franchises which they have contrived to get for a mere song." And the New York *Press* says:

"The corporations which have set out to rob the public by rob-

bing the tax treasury are due now to pay the full pound of flesh due the public. If it is not paid it will be nobody's fault but the legislature's. And unless we have greatly mistaken the temper of the public and its determination to make the franchise tax a fixed principle of government, not to be tampered with by anybody, every member of the legislature who flies in the face of public opinion on this question and every servant of the people whatsoever will take his official life in his hands. We have come to a point in the development of representative institutions where it must be determined whether government is solely a commercial asset of lobby agents and corporation corruptionists or whether it is the instrument of the sovereign will of the American people. No man whose brain is not impenetrable by



UNLOADING ON THE PUBLIC, AS USUAL.

—The New York Herald.

mental light can doubt for a fraction of a second how the issue will be determined. By their own invention the franchise tax swindlers have hanged themselves at the end of their own tether. The franchise tax, backed by the voters of both great parties, will not down. It is beyond the power of any man or any influence to do for the corporations the things which they have conspired, or to save them from still other things which they have brought upon themselves in their arrogance, which has been as blind as it is unconscionable."

#### CHILD LABOR IN NEW YORK CITY.

THERE has been a great outcry of late in the North against child labor in the South, particularly in the Southern cotton mills; but it now appears, according to the New York *Tribune*, "that we need to turn our attention homeward." It has been found that about 16,000 children under fourteen years are employed in New York City in spite of the law, and it has been claimed by workers among the poor that more child labor exists in New York than in all the States of the South combined, which *The Tribune* calls "a remarkable revelation." An independent body, known as the Child Labor Committee of New York, has investigated the matter, and in its report declares that "grave defects exist in the present Child Labor and Compulsory Education law, to the great injury of the rising generation and of society at large." In spite of the effective work of the State factory inspectors and the city board of health in the enforcement of the present law, children are employed before the educational test has been complied with, and they are employed under the legal age of fourteen. The committee indorses the position taken by Governor Odell, in his message to the legislature recommending the amending of the child-labor laws, and has already entered on its campaign for legislation on the subject. The committee in its report cites some phrases of the law and shows the defects "due to the loose phraseology." The law says that children shall not be employed under fourteen, but this allows them to work "if they are accompanied by a parent or elder brother or sister who is paid for the child's work (the

child's name not appearing on the pay-roll)." The ten-hour law for children under fourteen "is made difficult and almost impossible of enforcement by a clause which allows any day to be lengthened on condition that a shorter day is made of Saturday." The law allows vacation work for children twelve years old, but the committee states that "only with great difficulty can children who work during vacation be taken out of the many factories and stores in which they are widely distributed and returned to school." The report adds:

"The statutory definition of those occupations which constitute factory or mercantile work has several times been amended, but is still incomplete. Office boys, messenger, delivery, and express boys, etc., who have been protected by similar laws in other States, do not receive that protection in New York. If, in addition to a better definition in the mercantile and factory laws, the statutes were extended so as to deal with street work, *all children working for wages should be protected by law.* This is most desirable as a reinforcement of the Compulsory Education law. A measure for regulating street trades was proposed and powerfully supported under the last Administration.

"The Compulsory Education law requires of children twelve years of age merely that they should attend school eighty days. The child-labor laws say that the children shall not work until they are fourteen years old. This lack of agreement between the two laws is perhaps the most serious obstacle to the proper enforcement of either. The inspectors of this and other States are agreed that the enactment and proper enforcement of such a Compulsory Education law as that now being urged by the Association of Superintendents of Education is at the same time the most important measure for the restriction of child labor."

The work of investigation is being continued under the direction of Miss Helen Marot, says *Charities* (New York), and one of the "most striking features" has been the "large number of children found beyond the pale of the present law." These include the newsboys, bootblacks, pedlers, office boys, messengers, and telegraph boys and those who deliver for the express companies. There are children who deliver milk from four in the morning until the opening of school, and others who work before and after school. Twenty-eight of the newsboys questioned made less than \$1 a week. Out of one hundred newsboys, sixty-seven were twelve years old or under. Those of the boys who go to school sell their papers after half-past three in the afternoon until as late as midnight, and some later. The condition among the delivery boys seems to be worse. The committee investigated the case of an express company that employed children of eleven years and upward from seven in the morning until about nine and ten at night. On Friday and Saturday nights they work until midnight, and, if all the packages are not delivered at midnight on Saturday, the children have to work on Sunday.

One of the investigators, Mr. Poole, of the University Settlement, as quoted in *Charities*, found near Newspaper Row over one hundred boys sleeping in the streets. "Other hundreds sleep in stables, condemned buildings, back-rooms of low saloons, and halls of tenements. This sleep they piece out at intervals." He found boys between the ages of twelve and sixteen working in the Chinese quarter of the city, cooking opium pills and running errands for the white women who frequent these dives, from 8 P.M. until after 8 the next morning. In Wall Street, too, Mr. Poole found hundreds of stock-runners below fourteen years of age.

"Compared to this the child slavery of the South is the greatest freedom," says the *Memphis Commercial Appeal*. "There is nothing in Southern factories," it adds, "to be compared to this, and yet the evils that exist in Southern factories might be abated." The *Philadelphia Record* remarks that "if private persons can find cases enough to warrant organization, there can be no excuse for the paid agents of the State whose sole duty is to maintain the integrity of the law."

Among the executive officers of the Child Labor Committee are Dr. William H. Maxwell, superintendent of public schools in New York, William H. Baldwin, Dr. Felix Adler, and Robert Hunter. Other prominent persons behind the movement include Dr. Lyman Abbott, Jacob A. Riis, Robert C. Ogden, and Bishop Potter.

### SMALL FAMILIES, OR LARGE?

MRS. IDA HUSTED HARPER stirred up a pretty warm discussion not long ago by declaring for small families, rather than large, on the ground that "parents have a right to claim some of the desirable things of life for themselves, and should not be required to make their whole existence a sacrifice for children." Her critics denounced this as a selfish view of the matter. She now returns to the attack (in *The North American Review*) by declaring that her view is not only best for the parent, but best for the child, and best for society. She says:

"The responsibility of every parent is twofold; first, to the child; second, to society. The child's absolute right is to have a fair start. Society's absolute right is to have in every new member a help and not a hindrance. Both the child and society are wholly at the mercy of parents. If parents produce children with proper physical, mental, and moral endowments, and if they are able to give their children the care and training necessary for the development of these qualities, then they are entitled to the gratitude of both the children and society; but if they fail in either respect, they commit a crime against both."

Hundreds of thousands of deaf, blind, feeble-minded, insane, criminal, pauper, and other dependent and delinquent children, now a burden upon society, stand, we are told, as living arguments to show that not more children are needed, but better ones:

"It seems a hopeless undertaking to lift up the race into higher conditions, with such children continually brought into existence by hundreds of thousands. Disease begets disease, crime breeds crime, and a crowded population is the most fruitful cause of both. The most utterly discouraging feature of the slums in our cities is the immense number of children that swarm in them, and yet to begin with them is the only chance for lessening crime and misery. If the over-production would cease only for a few generations, the problems could be solved. The Divine Father never would have given the command to 'increase and multiply' such as these. It is principally because the families are so large that they are so terribly poor, and that the parents become discouraged and reckless and seek to forget their wretchedness in dissipation."

Many will no doubt admit that such an argument holds good against large families among people who are defective, delinquent, and dependent. But how about the well-to-do, the strong, the educated? Mrs. Harper says, in regard to them:

"It is also insisted that people of means and education should have a large number of children because the poor and ignorant produce so many. But does it help the latter to become desira-



MRS. IDA HUSTED HARPER,

Who thinks that "quality, not quantity, is imperatively needed" in the modern family.



ble citizens, to place over them a still greater number who are infinitely better prepared in every way for the battle of life? The immense reproduction of the lower classes is unavoidable; and, instead of trying to outnumber them, the better classes can more effectually serve society by having smaller families themselves, and applying the surplus parental affection and care, and the surplus time and money, toward fitting those unfortunates for respectable and useful lives. Over one-fourth of our entire population now is composed of children of school age, and there is not a large city in the United States which has sufficient accommodations to give a full day's tuition to all those who wish it.

"At the usual rate of increase, the next census will record a population of 100,000,000 in the United States. This is all that the area of our country and the condition of our industries require. If this population should remain stationary, all the harassing questions of the present, could be solved—the labor problem, the school problem, the social problem, and the rest. Employment could be provided for all, and, with the inevitable increase of the demand for labor unaccompanied by an increase in the supply of laborers, the wage question would settle itself. Men could afford to marry, and the frugal and industrious could secure a home and more than a living. All the children could be properly educated, and there would be a place for them when they were ready for work, which would not be until they had reached a suitable age. This would be not only the most prosperous nation on earth, but a nation of the most prosperous individuals. There would be also a mental and moral development such as never has been approximated in the world's history."

#### PROPOSED HARMONY OF TEMPERANCE AND LIQUOR INTERESTS.

NO doubt a large number of temperance workers will be surprised to learn that the best interests of temperance and of the liquor trade are identical. That proposition is demonstrated to the satisfaction of *Mida's Criterion of the Wholesale Whisky and Wine Market* (Chicago) by the *Toronto Liquor Journal*, which says:

"The true interests of the liquor trade and the best interests of temperance are, after all, about the same. Both are radically opposed to the evils of habitual intemperance; and it is a pity, therefore, that this ceaseless war between so-called temperance organizations and the liquor trade could not call a truce and join hands for the proper and healthy promotion of the object both have at heart.

"It is quite unnecessary for the liquor trade to take any hypocritical stand on temperance or claim any sentimental motives for their temperance principles. On purely commercial grounds, cold self-respect if you will, temperance in its best and broadest sense is the sincere desire of all the better minds in the trade. Unless the trade discourage drunkenness, respectable men will not engage in the retail trade; and with disreputable and irresponsible men in control of the sale of liquor, the industry becomes unprofitable. This is the motive back of the vigorous opposition of the industry to prohibitory laws. We are quite aware that prohibition will not decrease the consumption of spirits, but we do know that the unlicensed sale that follows prohibition puts the traffic in the hands of the lowest element in the community, who, having no financial responsibility or moral character, are not, to say the least, desirable customers.

"So it will be seen that temperance is in the interests of the trade; and our fight with fanatical organizations is not against abolishing the evils of intemperance, but rather against their attempt to reduce the business to the unrestricted debauchery which would inevitably follow prohibition. Our interests lie in constantly raising the standard of the business, in license laws that make the trade both respectable and profitable; and by thus offering an incentive to honorable men to go into the retail trade, we can alone hope to keep the industry profitable for the manufacturers. The deeper and broader thinkers in the temperance ranks have seen the futility of making mankind good by act of Parliament, and recognizing that the evils of alcohol arise from its abuse rather than its use, they counsel the quiet reform of the trade rather than impossible attempts at prohibition.

"No, the trade and temperance are not enemies; they are the

best of friends; only a few extremists wage a ceaseless and ridiculous war on us, and in self-defense we must oppose their misguided efforts to demolish the temperance they would fain promote.

#### TOPICS IN BRIEF.

QUOTH the Sultan of far Barcoled:  
"I'll never pass under the rod!"  
But altered his mind,  
Saying, later: "I find  
It is either the rod or the sod."—*Puck*.

THE shortage in the feather supply has forced down up.—*The Philadelphia Ledger*.

YOU make no mistake when you address your coal dealer "Dear Sir."—*The Chicago Tribune*.

"AN evening with Burns" will be a delightful change from our evenings with frostbites.—*The St. Louis Globe-Democrat*.

IF China had her coal-mines in running order, the payment of the indemnity would be a simple proposition.—*The Baltimore Herald*.

NOW that the Government has taken its tariff off coal, the dealers ought to be willing to remove some of theirs.—*The Philadelphia Press*.

IF we live through the week with no duty on coal, Congress might cautiously experiment with some of the other necessities of life.—*The Chicago News*.

YALE students are to collect the voices of all remaining Indian tribes in a phonograph. Presumably Yale is planning a new yell.—*The Kansas City Journal*.

SENATOR TILLMAN wonders why the mobs do not rise in this country. Perhaps it is because he has the floor. One mob at a time, please!—*The Atlanta Constitution*.

IN northern Sweden the people are eating wood bark and in Kansas they are burning corn. What the world needs now is a wireless express service.—*The Chicago News*.

THOSE 70,000 Swedish people who are living on ground pine bark and moss don't know anything about health foods, and think it is a hardship.—*The St. Louis Globe-Democrat*.

"Did Johnson's purchase include also the good-will of the business?" "There wasn't any good-will to it. It was a coal dealer that Johnson bought out."—*The Syracuse Herald*.

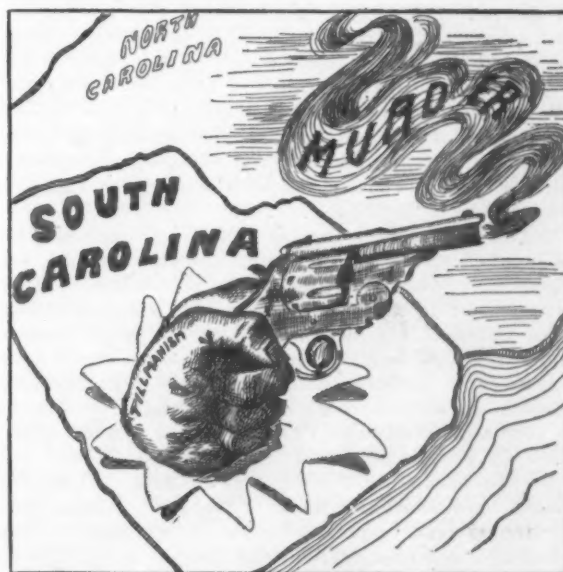
THE big college athletic events are being arranged. In pursuance of an old custom, commencement exercises will also be held some time early in the summer.—*The Baltimore American*.

SOUTH CAROLINA, by the way, is the State that lately protested that it would be forever disgraced if a peaceable and intelligent colored man were allowed to assume a public office.—*The Chicago News*.

THE lieutenant-governor of South Carolina will have to shoot down several thousand editors if he proposes to assassinate all the editors who have denounced him.—*The Louisville Courier-Journal*.

THE outbreak of recrimination between Germany and England make us believe we gave the wrong pronunciation to Kipling's "The Rowers." The row grows worse daily.—*The St. Louis Globe-Democrat*.

IF the coal combine insists on squeezing us, we shall insist, at least, on its giving \$5,000,000 to a university or a library, or something. That's the present-day theory of philanthropy.—*The St. Louis Globe-Democrat*.



SOUTH CAROLINA BREAKS OUT AGAIN.

—*The Ohio State Journal, Columbus*.

## LETTERS AND ART.

## A FRENCH "MISSIONARY OF LITERATURE."

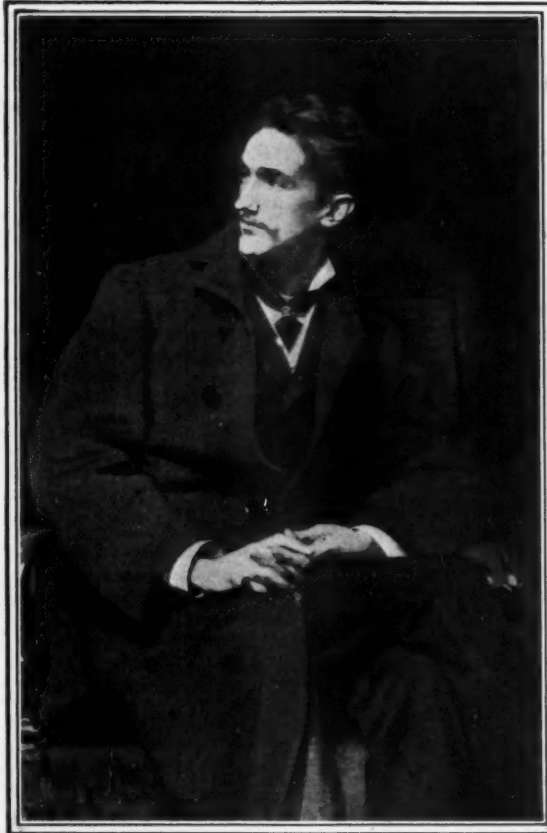
IN one of his suggestive essays, Comte Robert de Montesquiou-Fezensac, the French *littérateur* who has just arrived in the United States, coins a notable designation for those who seek to extend beyond the limits of a country the spirit of its culture. "Missionaries of literature" is the term that he uses; and he cites in illustration the names of Baudelaire, the French translator of Poe, and of the Vicomte de Vogué, interpreter of D'Annunzio, Tolstoy, and Dostoievski. "It is as a 'missionary of literature,'" remarks the Paris correspondent of the New York *Herald*, "that M. de Montesquiou visits the New World. . . . His mission will be to reveal or explain to his hearers some of the unknown, little known, or wrongly known artists of France." From *The Critic* (December) we quote the following account of M. de Montesquiou's personality and literary achievement:

"'Le Fiancé de l'Idéal,' as Comte Robert de Montesquiou-Fezensac has been called by an eminent French writer, is one of the most interesting figures in the literary world of contemporary Paris. A lineal descendant of d'Artagnan, that soldier made famous by Dumas, he of whom it was said that he went to war with a sword in one hand and a pen in the other, de Montesquiou is a true child of his race, and of those ancestors in whom for centuries the courage of the knight has been united to the wisdom of the statesman. Comte Robert de Montesquiou, the poet of to-day, seems almost the cavalier of the past, so much does his personality suggest the Grand Seigneur of feudal times and the belted leader of dashing romance. For twenty years he has followed a literary career, a reverent disciple of Ronsard, Racine, Alfred de Vigny, Victor Hugo, and a fellow student of Verlaine and of the latter-day poets of France. Few writers have provoked so much discussion, few have commanded so much recognition. An aristocrat by birth, his proudest quartering is that of his own talent, so that it might be said de Montesquiou has succeeded despite his inheritance of race, for in republican France of to-day the ink-pot of the tavern is presumably more inspiring than the inkstand of the study. . . .

"De Montesquiou's poems appeal through an exquisite refinement of mentality and through a broad and cultured sympathy. An art lover of rare acquirements, he has become the champion of artists ungratefully forgotten. His conference upon Madame Desbordes Valmore brought Paris to his feet, with the result that in its new-born enthusiasm a monument was speedily erected to this great poetess. Verlaine, Coppée, and Mirbeau all paid tribute to de Montesquiou. In 1892 appeared his first volume of verses, entitled 'Les Chauves Souris.' After this in successive order were published 'Les Hortensias Bleus,' 'Le Chef des Odeurs Suaves,' 'Le Parcours du Rêve au Souvenir,' 'Les Paons,' one of his finest works, in which the poet describes the changing glamour of precious stones, their unity to human beauty and to created art, the enigmatical title being suggested by Juno's peacock of a thousand colors, that proud bird whose sumptuous fan was composed of emeralds, topazes, rubies, and turquoises. In 'Les Perles Rouges,' the poet has found his in-

spiration in the park of Versailles. Here, wandering in the deserted alleys, he has caught the spirit of that past so rich in memories, and with tenderness he has woven the bow-knots and the ribbons and the roses into a lasting wreath of beauty. The melancholy bowers become peopled, and along the deserted promenades we see again the courtly crowd, and the high-heeled and perfumed procession steps lightly on those 'Trois marches de marbre rose,' whose veins of scarlet seemed an ominous forecast of that guillotine whose very victims were then reveling in the sunshine of Versailles. Monsieur de Montesquiou's last volume has only recently been published. Its title is 'Prières pour Tous.' Its success has been instantaneous. These prayers written in verse are a rosary of sonnets. Herein we find the prayers of the elements, of plants, of animals, of workers, of dreamers, of those who suffer and of those who make suffer; they are neither the prayers of the church nor of the oratory, but they are prayers of that most sacred of all sanctuaries, the human heart. They are full of fragrance and of charm. Madeleine Lemaire has illustrated this delightful book with a series of appropriate vignettes and borders which make a fitting frame to the poet's fancies."

M. de Montesquiou proposes to remain in this country until the end of April. He will deliver a number of informal lectures on literary and artistic topics, dividing his subjects under the heads: "Le Mystère," "Le Nocturne," "Le Voyage," "L'Histoire," "Le Temple," "Le Jardin," and "L'Ecrin." It is expected that he will deal, in particular, with the work of Madame Valmore, Leconte de Lisle, Barbey d'Aureville, Verlaine, Ernest Hello, and Paul Helleu.



COMTE ROBERT DE MONTESQUIOU-FEZENSAC,  
Who has come to this country to lecture on French art and literature.

Courtesy of *The Critic*.

## TOLSTOY ON MODERN EDUCATION.

THERE are questions upon which one never can reach positive and final conclusions, confesses Count Leo Tolstoy in certain fragments on "Education" published in a Russian periodical, *Journal Dlia Veisch* (A Magazine for Everybody). On the other hand, he continues, there are questions which

one settles in his own mind so absolutely and conclusively that change or abandonment of the conclusions reached is wellnigh impossible. To the latter, according to Tolstoy, belongs the question of education, which has long occupied him and which he feels that he has mastered fully. Expounding rather loosely these "final" opinions in the review named, he writes as follows:

"Man lives in order to manifest and express his individuality.

"Education—modern education—perverts and destroys individuality.

"Modern education is really the science of how, living badly, one might have good influence on children, exactly as medicine is a science teaching how to be well in spite of a mode of living contrary to nature and the laws of health. Both are cunning and empty sciences, which fail of their respective aims.

"Education appears a complex and difficult matter only so long as we try, while neglecting to improve our own natures, to educate and build up the natures of others. Once we realize that we can educate others only through educating ourselves, the great difficulties vanish, and the question becomes simple. Education is life. To know how to live is to know how to educate.



"There are two fundamental truths to be set down as rules for education: Live properly, and continue to perfect yourself; and hide nothing from the children. It is better that children should know the weak side of their parents than that they should feel that their parents have two lives—one an open life, the other a secret one. The trouble is that parents, without making any attempt at correcting their own shortcomings, try to prevent similar faults in their offspring. Hence a struggle. Children are more penetrating than adults, and they see and realize the faults of their parents, especially the greatest fault of all, hypocrisy, and consequently lose respect for them and interest in their moral precepts.

"Truth, therefore, is the first, the main condition of effectual moral education. Hence, in order to be able to tell the truth, parents must make their own life respectable and good, or at least less objectionable than it now is.

"Parents who lead an immoral life, an intemperate life, a selfish one, nevertheless demand of their children moderation, temperance, industry, respect for the rights of others. But the language of practise, example, is heard and felt by the big and the little, by strangers and by neighbors.

"Be honest and truthful; conceal nothing from children, and live so as to have no reason for concealing anything—this is the essence of education."—*Translation made for THE LITERARY DIGEST.*

### ROBERT BROWNING'S "ATTITUDE OF DETACHMENT."

MR. STOPFORD A. BROOKE'S new volume on "The Poetry of Robert Browning"—a book characterized by the London *Times* as "the most satisfying and stimulating criticism of the poet yet published"—brings out very vividly Brown-

ing's intellectual isolation, his remoteness from the English life and thought of his time. "With steady purpose," we are told, "he refused to make his poetry the servant of the transient, of the changing elements of the world. He avoided the contemporary." We quote further:

"During the years between 1860 and 1890, and especially during the latter half of these years, science and criticism were predominant. Their determination to penetrate to the roots of



THE REV. STOPFORD A. BROOKE.

His new book is pronounced "the most satisfying and stimulating criticism" of Browning yet published.

things made a change in the general direction of thought and feeling on the main subjects of life. Analysis became dearer to men than synthesis, reasoning than imagination. . . . Browning, who on another side of his genius delighted in the representation of action, anticipated in poetry, and from the beginning of his career, twenty, even thirty years before it became pronounced in literature, this tendency to the intellectual analysis of human nature. When he began it, no one cared for it; and 'Paracelsus,' 'Sordello,' and the soul-dissecting poems in 'Bells and Pomegranates' fell on an unheeding world. But Browning did not heed the unheeding of the world. He had the courage of his aims in art, and while he frequently shaped in his verse the vigorous movement of life, even to its moment of fierce activity, he went on quietly, amid the silence of the world,

to paint also the slowly interwoven and complex pattern of the inner life of men."

If Browning pioneered the analytical mood in English literature, he anticipated no less strikingly the methods of "impressionism." We quote again:

"The time came, and quite lately, when art, weary of intellectual and minute investigation, turned to realize, not the long inward life of a soul with all its motives laid bare, but sudden moments of human passion, swift and unoutlined impressions on the senses, the moody aspects of things, flared-out concentrations of critical hours of thought and feeling which years perhaps of action and emotion had brought to the point of eruption. Impressionism was born in painting, poetry, sculpture, and music. It was curious that, when we sought for a master who had done this in the art of poetry, we found that Browning—who had in long poems done the very opposite of impressionism—had also, in a number of short poems, anticipated impressionist art by nearly forty years. 'Porphyria's Lover,' many a scene in 'Sordello,' 'My Last Duchess,' 'The Laboratory,' 'Home Thoughts from Abroad,' are only a few out of many. . . . He was impressionist long before impressionism arrived. When it arrived he was found out. And he stood alone, for Tennyson is never impressionist, and never could have been. Neither was Swinburne nor Arnold, Morris nor Rossetti."

Browning's essential difference from the poets of the last fifty years, declares Mr. Brooke, is found in his positive religious faith; and this "marks not only his apartness from the self-ignorance of English society, and the self-skeptical skepticism which arises from that self-ignorance, but also how steadily assured was the foundation of his spiritual life."

"In the midst of the shifting storms of doubt and trouble, of mockery, contradiction, and assertion on religious matters, he stood unremoved. Whatever men may think of his faith and his certainties, they reveal the strength of his character, the enduring courage of his soul, and the inspiring joyousness that, born of his strength, characterized him to the last poem he wrote. While the other poets were tossing on the sea of unresolved Question, he rested, musing and creating, on a green island whose rocks were rooted on the ocean-bed, and wondered, with the smiling tolerance of his life-long charity, how his fellows were of so little faith, and why the skeptics made so much noise."

There is scarcely a trace in Browning's work, as Mr. Brooke points out, of any vital interest in the changes of thought and feeling in England during the sixty years of his life. Mr. Brooke writes on this point:

"No one would know from his poetry (at least until the very end of his life, when he wrote 'Francis Furini') that the science of life and its origins had been revolutionized in the midst of his career, or, save in 'A Death in the Desert,' that the whole aspect of theology had been altered, or that the democratic movement had taken so many new forms. He showed to these English struggles neither attraction nor repulsion. They scarcely existed for him—transient elements of the world, merely national, not universal. Nor did the literature or art of his own country engage him half so much as the literature and art of Italy. He loved both. Few were better acquainted with English poetry, or revered it more; but he loved it, not because it was English, but of that world of imagination which has no special country. He cared also for English art, but he gave all his personal love to the art of Italy. Nor does he write, as Tennyson loved to do, of the daily life of the English farmer, squire, miller, and sailor, and of English sweethearts, nor of the English park and brook and village-green and their indwellers, but of the work-girl at Asolo, and the Spanish monk in his garden, and the Arab riding through the desert, and of the duchess and her servant flying through the mountains of Moldavia, and of the poor painters at Fano and Florence, and of the threadbare poet at Valladolid, and of the peasant-girl who fed the Tuscan outlaw, and of the poor grammarian who died somewhere in Germany (as I think Browning meant it), and of the Jews at Rome, and of the girl at Pornic with the gold hair and the peasant's hand, and of a hundred others, none of whom are

English. All his common life, all his love-making, sorrow, and joy among the poor, are outside this country [England], with perhaps two exceptions; and neither of these has the English note which sounds so soft and clear in Tennyson."

Sir Leslie Stephen, who contributes an elaborate study of "The Poetry of Robert Browning" to *The National Review* (December), is largely in agreement with Stopford Brooke's conclusions. Browning, he observes, was ever "in an attitude of detachment." He writes further:

"Browning, whatever else he was, was essentially a psychologist; not only interested, but it might seem exclusively interested, in varieties of human character and passion. So far, indeed, he represents one contemporary tendency. When the revolutionary impulse of the previous generation died away, and society was settling down for a time into a comparatively settled order, it was natural that men should begin to look about them and take stock of the social position. The novelists turned from the romance of Scott and tried like Bulwer and Thackeray and Dickens to portray the various phases of contemporary society. They make up for the want of romance by a closer psychological analysis than had satisfied their predecessors; and more or less consciously give us what may be called 'descriptive sociology' by photographic portraits of characteristic types. No one was a keener observer of character than Browning, or more profoundly interested in anything which revealed human nature. The fascination for him of a remarkable crime is sufficiently proved by the amazing plan of making a poem by repeating such a story twelve times. The English crime recorded in the 'Inn Album,' and the unpleasant vagaries of the lunatic of 'Red Cotton Night-Cap Country,' are equally singular if less successful. In that direction Browning no doubt anticipates one of the marks of modern 'realism.' He may be compared with his contemporary Balzac, who was beginning his comedy of human life a little before Browning's first publication. The contrasts are obvious enough; but the two are alike in the keen interest with which they follow the abnormal developments of human passions."

Altho it is true, concludes Sir Leslie Stephen, that Browning wasted too much time on the impracticable, "he succeeded—even by a kind of accident—in achieving so many superlative triumphs that we need not bother ourselves, if we want poetry, by puzzling over the failures."

#### THE FINANCIAL RETURNS OF AUTHORSHIP.

THE announcement from England that Bret Harte left a personal estate valued at only \$1,800 is made the text for much newspaper moralizing on the scant rewards of literature. One commentator goes so far as to say that if an author produces only literature of the highest kind, he is certain to die in poverty. To the *New York Commercial Advertiser*, this pessimistic view appears "utterly unjustified." "The amount of money that a man leaves at his death," it says, "is by no means indicative of the amount of money that he earned while living. It merely affords a clue to the manner in which he has managed his financial affairs." We quote further:

"The records of literary history will show, as a general principle, that in this as in every other sphere of effort, the best work is certain to receive the highest compensation. And this is true not merely in our own time, but it has been true for the last century and a half. If Goldsmith, who was notoriously a prodigal, died poor, Pope, who was an excellent man of business, died rich. Sir Walter Scott died poor; but, nevertheless, his pen had earned for him a princely fortune which he lost through his carelessness in business matters. Dickens began life as a bottle-washer in a blacking establishment, and at his death he left at least a quarter of a million dollars, all earned by his writings and his public readings. Thackeray also left a competence, and it might have been even more had he not been so averse to lecturing. Bulwer-Lytton began life with an encumbered estate and the most meager income; yet his novels enriched him and

he died a wealthy man. Trollope's earnings from his pen alone and apart from his official salary in the government service amounted to some \$400,000, as he has himself recorded. Poetry is not supposed to be lucrative, yet Byron received great sums of money for what he wrote; while Tennyson, who was an excellent manager, accumulated a sufficient fortune to maintain the dignity of a peerage.

"In our own country, the facts all point in the same direction. Irving acquired a competence by his literary labors; Fenimore Cooper died a wealthy man, and even such unworldly writers as Hawthorne and Longfellow and Lowell lived very comfortably as the result of their devotion to literature. Of course, Poe is the stock example of a neglected genius; yet, as a matter of fact, the sordid poverty in which he often lived, and in which at last he died, was due entirely to his own habits and peculiarities, which made it quite impossible for his friends to set him on his feet. Again and again he occupied positions which would have insured him a comfortable living had he cared to keep them; but he practically threw them all away through a sort of perversity of temperament.

"Hence, if now and then a popular writer dies and leaves a very small estate behind him, this does not prove that the public has been ungrateful, but it suggests rather that the writer has been incapable of profiting by the favor that has been shown him. Many bankers have died poor after possessing millions, but no one would argue from this fact that banking is an unremunerative occupation. The truth is that literature stands upon precisely the same basis as do the other professions, and the only moral to be drawn from the case of Mr. Harte is the very old one that it is far easier to acquire money than it is to save it."

#### THE MOST AMERICAN BOOKS.

THE editors of *The Outlook* recently submitted to a group of writers and literary students of distinction this question: "Which are the ten books, or parts of books, in prose or verse, most characteristic of American genius and life, which could not have been written on any but American soil?" The answers to this question suggest a double classification of our national literature. We are reminded, on the one hand, of books which express the American spirit; on the other, of books which deal distinctively with American themes. In the first class, Emerson's essays take the foremost place; in the second class Lowell's "Biglow Papers" and Hawthorne's New England romances are cited as most adequately representing American feeling.

Prof. Hugo Munsterberg, of Harvard University, voices an opinion which is shared by almost all the contributors to this symposium when he says: "It was always my opinion that no element of the American spirit is more essential than the often-veiled idealism; I take Emerson's 'Essays' as its noblest literary document." The Rev. Dr. Edward Everett Hale says:

"A man who thought he knew told me that more than five million copies of the first volume of Emerson's 'Essays' have been printed in America. You know Dean Stanley said to Dr. Eliot that he had heard some thirty or forty preachers of different communions in his six weeks of America, and that in every case the sermon was by Mr. Emerson. And please to observe that he is everywhere and always distinctively American. He understands better the life of New England than any two men do of the next fifty I shall talk with. Holmes calls him 'The Buddha of the West,' and Lowell calls him 'The Yankee Plato.' Both phrases are good, and anybody who chooses to borrow them must remember the 'West' and the 'Yankee.' One of the keenest of our advisers says that the first time she saw Mr. Emerson—when she was herself a young girl—the thing which impressed her was the union in his face of the practical New Englander and the profound philosopher."

Lowell's "Biglow Papers," observes Col. Thomas Wentworth Higginson, "takes the lead of unequivocally American books. . . . It was the fruit of our most brilliant wit, and was some-



thing absolutely unproduceable elsewhere." According to Prof. Brander Matthews, it "displays the shrewd humor and the clear thinking of the dominating element in our commingled stock." Hawthorne's literary qualities, Prof. Edward Dowden, the English critic, attempts to sum up in the following words: "Add to New England vividness of perception and New England idealism a sentiment of romance, to which the remoteness from the medieval world gives a certain wistfulness, and you have an expression for much that lay in the genius of Hawthorne." Prof. George E. Woodberry says: "'The Scarlet Letter' is a creation of spiritual nightmare, the spirit of Salem witchcraft turned to prettiness and art; but its fortune as the legacy of imagination to history is as secure as Shakespeare's kings."

Edgar Allan Poe is excluded by common consent from the list of distinctively American writers. "The native perfume," remarks Mr. Owen Wister, "is absent from . . . 'The Raven.'" And Professor Dowden declares: "I suppose that Poe would have differed little from his actual self had he been born on an Irish hillside or in a German forest, or in any ultimate dim Thule, where it was possible for a dexterous brain to rehandle the suggestions of a subtle imagination."

Walt Whitman, on the other hand, is accepted as an American of Americans. In attempting to estimate the democratic temper of American society, says Professor Munsterberg, Whitman's "Leaves of Grass," after all, "tells the whole story." "Whitman's 'barbaric yawp,'" adds Colonel Higginson, "however high or low we may class it, is absolutely cis-Atlantic. He is as essentially steeped in his national life as Poe is detached from it."

Longfellow's "Hiawatha" and Whittier's "Snowbound" are included in several of the lists presented. Thoreau's "Walden" and Mrs. Stowe's "Uncle Tom's Cabin" are books so thoroughly American that their credentials are hardly likely to be challenged. In regard to Cooper, however, a curious conflict of opinion is noticeable. Colonel Higginson hails Cooper as the creator of American fiction; but Dr. Hale thinks that Cooper's novels "are not really American, excepting that they tell about Indians and trails and blazed trees and rifles and buckshot and moccasins. There was no moment in Cooper's life when he would not have been pleased to have been mistaken for an Englishman." Washington Irving's Americanism is also debated, and while Professor Woodberry treats "The Legend of Sleepy Hollow" as a unique contribution to our national literature, Mr. Wister is of the opinion that "much of Irving could be English."

Mr. Hamlin Garland transgresses the numerical limit imposed by *The Outlook's* question in the following comprehensive survey of our native literature:

"Bret Harte's 'Argonauts' (and humorous verse) and Joaquin Miller's 'Songs of the Sierras' and 'Pictures in Rhyme' sprang from the soil of the Pacific Slope as naturally as its pines and redwoods; in them is the old California; in Frank Norris's 'Octopus' is the modern California."

"Howells's 'Silas Lapham' and 'A Modern Instance' (and 'A Boy's Town') could not have been written by any other than a transplanted New Englander, so vivid and so true are they; and Mark Twain's 'Roughing It' and 'Life on the Mississippi' are deeply typical of Western New World humor, as are also George Ade's 'Artie' and James Whitcomb Riley's dialect verse. Riley may be said to supplement both Whittier and Lowell. Owen Wister is a good representative of the swiftly increasing literature of the Rocky Mountains, and Miss Wilkins in New England, Miss Ellen Glasgow in Virginia, and Mrs. Ruth McEnery Stuart in Louisiana are capital examples of the fiction which is avowedly local in its inception, but which has a wide appeal by reason of its truth and its artistic expression. To this might be added Harris's 'Uncle Remus,' Henry Fuller's 'With the Procession' (a study of Chicago life), Edward Eggleston's 'Hoosier Schoolmaster' (one of the first of local novels),

Harold Frederic's 'Seth's Brother's Wife,' and Irving Bacheller's 'Eben Holden.'"

Mr. Wister finds that the American spirit is distinguished by two traits:

"First, it has Youth. We are a *young nation*, and possess the young virtues and the young faults; the hope, the daring, the generosity, the extravagance, the impatience, the irreverence of youth. But, next, we are an *old people*—Puritans, Huguenots; and this means fatalism, subtlety, a strange sadness, a pondering the problem of evil, a power of asceticism and of exaltation."

#### THE FATHER OF AMERICAN MUSIC.

EVERY year are published books and articles which clear up some of the more obscure corners of the early history of the country, and which bring once again into the light the names of men and women who were famous in their own time and who deserve better things than to be forgotten. In "Musical Pastels," Mr. George P. Upton has recalled to the music lovers of to-day the name of the first American composer:

"To William Billings, a good tanner, good patriot, and good Christian, of Boston, Mass., self-taught and self-made, belongs the high honor of being the first to compose music in the United States. To this sturdy eighteenth-century Yankee must also be ascribed the paternity of the church choir, the singing-school, and the secular concert of this country. Crude as his compositions were, and violating, as they did, all the conventional laws of harmony, they nevertheless were so infused with vigor, enthusiasm, and tunefulness that some of them have survived to the present time, holding their places persistently in the multitudinous modern psalmody. Rugged in style, imperfect in harmony, unpolished in composition as they are, they must ever command respect as the beginnings of American music and as a type of the same patriotism which inspired the men of Boston to throw their tea into the harbor. For Billings's sacred music was the first protest against the English psalmody, which had been in use for nearly a century and a half. . . ."

"It was in the year 1770 that William Billings declared American musical independence. He was at that time in the twenty-fourth year of his age, and engaged in tanning in Boston. He had a common-school education and showed an early inclination toward music; but in this art he was self-taught, his only sources of knowledge being the labored and often incorrect musical grammars that prefaced the English psalters. His studio was the tannery, and upon its walls as well as upon the hides he wrote the first music with chalk."

Physically, Billings was a bundle of deformities which were matched by mental qualities equally eccentric, oddity of humor being the most conspicuous. Among his friends he counted Samuel Adams, who was very fond of music. He wrote much music of a patriotic, as well as religious, nature, and his songs were sung as much around camp-fires as in the churches. During a period of twenty-four years Billings published six collections of works of music, nearly all the tunes in which were his own composition. They were as follows: "The New England Psalm Singer" (1770); "The Singing-Master's Assistant" (1778); "Music in Miniature" (1779); "The Psalm-Singer's Amusement" (1781); "The Suffolk Harmony" (1794). We quote further:

"William Billings died September 26, 1800, and, notwithstanding the vogue of his compositions, in indigent circumstances—a not uncommon fate of innovators. His affairs must have been at a low ebb many years previously, for in 1792 there appeared in *The Massachusetts Magazine* an advertisement announcing that a large committee had been selected by the musical societies of Boston to solicit the attention of the public to proposals for publishing a volume of original American music by him, the publication to consist of 'a number of Anthems, Fugues, and Psalm Tunes calculated for public social worship or private Musical Societies.'"

## SCIENCE AND INVENTION.

## A RETURN TO OLD METHODS IN MEDICAL PRACTISE.

WHAT seems to a French writer a justification of some of the methods of the ancients in the treatment of fever is described in *Cosmos* (December 27). The ancient view of disease was that it was a poisonous principle of some sort that had gotten into the body and must be expelled. This is not so very different from the modern view that many diseases are due to toxins elaborated by bacteria. The writer in *Cosmos* condemns all treatment of mere symptoms. In the French military hospitals of the first half of the century just past, he tells us, the number of prospective patients was always asked in advance so that the authorities might know how many leeches to order. "How many patients are there?" was the question. "Ten." "Very well; that will require 300 leeches, 30 apiece"—and the proper notification was given to the nurses. This anecdote is told to illustrate how, at that time, following the theory of Dr. Broussais (1772-1838), the chief feature of all disease was thought to be inflammation, and the necessity of controlling this by bleeding was believed to be paramount. We are past this now, but the writer reminds us that the view of disease taken by some physicians at the present day is scarcely more philosophical. He says:

"After considering the lesion almost exclusively, physicians then began to consider one symptom or another. The most important, or at least the most apparent, because it was easy to observe and to measure with the thermometer, seemed to be fever. Forty years ago, excess of temperature seemed to be the sole symptom that must be fought in pyrexia. Now, altho high temperature is sometimes the measure of the gravity of certain fevers, particularly of typhoid, it is not the cause of the trouble.

"From this somewhat too exclusive conception of the origin of fevers came the practise of cold bathing. This is generally effective, not only because the cold water takes off the heat, but because the bath gives tone to the nervous system, excites the skin, and favors elimination. . . .

"The discovery of chemical antithermics, such as kairin, now forgotten, and later phenacetin and antipyrin, seemed likely to render great service to therapeutics, from the standpoint of those who considered nothing but the fever. But it was not so; these medicaments have a depressive action on the nervous system; under their influence the fever falls, but the invalid gets worse.

"In certain maladies fever seems to be a means of defense, a reaction of the organism against infection. It may be remembered that Pasteur, to inoculate fowls with the virus of anthrax, was obliged to lower their temperature by cold baths. Experiments made on animals have shown that in many cases chemical antithermics aggravate experimental infections.

"Pasteur studied the agent of the malady by itself, outside of the human organism. His investigations, altho very fertile, led at the outset to some errors in therapeutics. It was thought that to destroy the microbe was all-sufficient, and antiseptics were used—and abused. A more complete study of microbes and their mode of action has shown that man is not an inert field of culture for the parasite. The organism must be favorable; the disease is produced not so much by the life of a micro-organism as by the struggle of the living being against the pathogenic agent.

"The study of the microbes has shown that they produce toxins. The work of divers scientists has also shown that the living cell itself, outside of any microbial infection, elaborates toxins. A normal physiologic mechanism, whose function is exaggerated during disease, enables the organism to destroy or eliminate these poisons. . . .

"Microbiology is taking us back to the methods of the physicians of the Middle Ages and even of the Hippocratic school. The ancients used to say: 'It is necessary to provoke evacuation of the harmful matter; we say to-day that we must favor the elimination of the toxins. Thus at the present day, in fevers, the principal curative agents seem to be abundant drinks. . . .

Clinical investigations have proved that treatment by drafts is followed by the best results in typhoid fever.

"Thus by a roundabout road, we have justified the practise of the ancients. Each generation contributes some new discovery to science.

"As Erasmet said in an address before the Medical Congress at Lille in 1899, in this permanence of the old word which continues to express its teaching in the midst of the diversity of more modern theories, satirists see only the proof of a discouraging repetition that carries us around always to the same point, like squirrels, behind the bars of our formulæ. This is not true; we must rather view it as illustrating the solidity and firmness of acquired doctrine, which shows that a discovery once established, is completed—not destroyed nor replaced—by later discoveries, and that the dry bones of the old traditional medicine, far from breaking under the impulse of new facts, strong as they may seem, appear to be endowed with new youth and consolidated by all these new conquests."—*Translation made for THE LITERARY DIGEST.*

## IS THE PLANET MARS INHABITED?

THE vexed question whether any of the planets are inhabited is discussed anew by Prof. Simon Newcomb in *The Youth's Companion*. He concludes that Mars is more likely to have inhabitants than any of the others, but that the chances that even it has are very small. He says:

"It was long supposed that the surface of this planet resembled our earth in every feature that we could discern with the telescope. The most curious analogy, and one of the first to be noticed, was in the existence of a brilliant white region round each pole of the planet, looking like a white cap. When the sun shone on the north pole the cap diminished, sometimes almost disappearing; when the pole was turned away from the sun the cap increased in extent.

"There would seem to be no doubt of the cause. Snow and ice are deposited in winter on the poles of Mars, as on the poles of the earth, and in summer these deposits melt away under the heat of the sun. Supposing this to be the case, it would seem that there must be an atmosphere on the planet with clouds and vapor, as there is around our globe.

"But the most recent observations, both with the telescope and spectroscope, fail to show any well-marked signs of an atmosphere round the planet, or of any clouds or vapor obscuring the surface. If an inhabitant of Mars should look on our earth with a telescope, he would frequently find large portions of the surface hidden from his sight by bright white clouds. Only when the clouds disappear here and there would he see the outlines of oceans and continents. But it seems that in Mars the outlines of its surface are always visible. Sometimes they appear more distinct than they do at other times, but this is probably due to the varying clearness of our own atmosphere. If there are no air and no clouds on Mars, how can there be any vapors to condense round the poles?

"The answer is very simple. If there is any water on the surface of the planet, it would still evaporate very slowly, whether there was any air or not: This vapor would condense again on the colder portions round the poles. There could, however be, so little of the vapor that we could hardly suppose a great snowfall. Very likely the condensation may be little more than hoar-frost. With our telescopes we can tell nothing about the thickness of the coat; the thinnest layer of frost on the surface would present the same appearance as the thickest ice-caps.

"It has also been suggested that some other substance than water might produce the white caps, carbonic acid for example, which condenses into flakes like those of snow under very great cold. What we know of the subject may then be condensed into the simple statement that if Mars has any atmosphere at all, it is much rarer than that of our earth, and that if there is water on the planet, which is very likely, there is not enough of it to form extensive clouds in its very thin atmosphere.

"Every reader of astronomical literature has heard of the supposed canals on Mars. But these are not canals at all, but simply long streaks stretching from point to point on the planet, slightly darker than the rest of its surface. They must be at



least a hundred miles in breadth to be visible as they are. They can not possibly be the work of the inhabitants. At best they can only be darker regions on the surface.

"All this does not militate against the possibility that Mars is inhabited. Very likely it is. But granting that such is the case, we can not say whether its inhabitants are rational beings, or whether they are superior or inferior to ourselves."

### THE PRESENT AND THE FUTURE IN NATURAL SELECTION.

MANY thinking people have been unable to believe that the principle of natural selection holds in a state of civilization. At any rate, they say, civilized man is doing all he can to nullify it. Natural selection, for instance, would kill off all the physically weak; civilization provides hospitals to save them. This sense of humanity, or of "responsibility toward life," which even Darwin thought he saw interfering with the operation of his famous law, is not, after all, the suspension of natural selection in society, so we are assured by Benjamin Kidd in *Harper's Magazine*, but the basis of a social process involving natural selection on a wider scale. When types of society come into competition, he tells us, the higher type will survive, and this very sense of responsibility is what characterizes the higher types. In essence it is a result of the growing tendency to make the future more important than the present in our life-processes. Says Mr. Kidd:

"The fact which becomes more evident in the study of the evolution of society is that, just as in the evolution of life, the highest efficiency is not simply that which includes only the qualities necessary to maintain a place in the free fight in progress in the present, but rather those which are identified with the still higher interests in the future. The evolution of society from the beginning has thus centered round the function of socialization, in the development of which progress has necessarily been toward a more organic type of social order. In this development the characteristic feature is that the mean center of the life processes of society is undoubtedly tending to be projected ever farther and farther into the future. It is in this supreme rivalry that the great systems of society are being continually matched against each other, and that races, nations, and eventually great types of civilization have their principles tested in a process of natural selection the principles of which extend far beyond the consciousness not only of the individuals concerned, but even of the political systems in which they are included."

Our present stage of civilization, Mr. Kidd thinks, is marked by a social order which, while keeping up its efficiency in the present, is influenced by conceptions that apply more and more to the future. He says:

"One of its most significant features consists in the fact that the essentially Eastern conceptions of renunciation, of individual subordination, and of responsibility to life extending beyond all claims of the present and the finite, for which no Eastern people has ever been able to supply an enduring stage in history, has at length been provided with a permanent *world-milieu* by the peoples of Western stock, amongst whom the military process in human evolution culminated. The characteristic phenomenon of the historic process as a whole in this phase is such a free conflict of forces as has not been possible in the world before. . . . The projection of the sense of human responsibility outside the limits of all the creeds and interests which in previous stages had embodied it in the state has resulted in the gradual dissolution of the closed absolutisms in the state within which human activities had previously been confined. The dissolution of the conception upon which slavery rested; the growth of the conception of the native equality of men, and of their right to equal voting power in the state, irrespective of status or possessions; the undermining of the absolute position of the occupying classes, and of the ideas by which civil and religious opinion was previously supported by the power of the state; the tolerance of parties to the right of free inquiry in every direction; the long

movement toward political enfranchisement; with finally the growth of that conviction which constitutes a standing challenge to all existing absolute tendencies in the economic conditions of the modern world, namely, that the distribution of wealth in a well-ordered state should aim at realizing political justice—are all features of an integrating process in Western history. They are all the marks of a type of society of higher organic potentiality than has existed in the world before—a type of which the characteristic feature is that the sense of human responsibility has been at last projected outside the state and beyond the present.

"As social evolution continues, it is evident that to an increasing degree the entire range of the processes of the human mind is being gradually drawn into the vortex of this supreme conflict between the present and the future. As the present writer has put it elsewhere, we stand in it at the very pivot of the evolutionary process in human history. The whole content of systems of thought, of philosophy, of morality, of ethics, and of religion must in time be caught into its influence. It is in the resulting demiurgic stress that the rival systems of society are being unconsciously pitted against each other; that nations and peoples and great types of civilization will meet and clash and have their principles tested. And it is in respect of the controlling principle of the conflict—the degree of efficiency of the subordination of the present to the future—that natural selection is continuing to discriminate between the living, the dying, and the dead, as progress continues in the modern world."

### ELECTRIC WIRES AND ANIMAL OBSTACLES.

AS electric lines are extended and multiplied, we hear more and more stories of trouble caused by animals and birds. The luckless beast that meddles with a live wire loses his life, of course; but even in death he often continues to be an obstacle until his corpse is discovered and removed. A number of these animal stories are collected by *The Electrical Review* in an article which it entitles "The Brute and the Circuit," and which runs partly as follows:

"The builders of the telephone and telegraph wires in Mexico first congratulated themselves that the absence of sleet would allow them to economize on the construction; but the ring-tailed monkeys and parrots soon availed themselves of the opportunity to congregate on these lines at night, and a heavier construction became necessary. In like manner, when lines were first built through forests the absence of municipal supervision did not allow the full range of anticipated economies, for the bears, mistaking the humming of the wires for concealed hives of bees, were active in their search for the hidden sweets, gnashing the poles until those of moderate size were severely weakened. And now came the birds to add to the trouble, for the power circuit at Anaheim, in Southern California, was short-circuited by an owl, causing trouble at the power-station, and the wires falling upon telegraph wires caused difficulties on those lines.

"If the eagles which alighted on wires of opposite polarity in the Fresno power circuits had remained in peace and harmony it would have been better for both birds and plant; but the first blow of a fight caused the simultaneous defeat of both eagles, and the arc short-circuiting the wires made the inevitable trouble at the central station.

"A heron recently alighted on the power circuit of the Trenton Falls line, a few miles north of Utica, N. Y., and stepping across from one wire to the other made a burnt-offering of himself and trouble again at the central station.

"Along the Atlantic coast in Eastern New Jersey, the fish-hawks establish their nests on the telegraph and telephone poles, and defend their homes with such pugnacity that the linemen are obliged to carry sheath-knives in their belts for defense.

"The prevention of these occurrences appears to be outside of the functions of circuit-closers and fuses; and may it not be possible that in the near future the owners of electric lines will emulate the farmer and decorate the poles with scarecrow devices; or, perhaps, it may be accomplished by ceasing to make efforts against the youth's throwing the pair of horsechestnuts joined together by a string, like the bolas of the Gauchos in South America? The sentiment of the linemen on this subject may

experience a change that will render these festoons a welcome addition.

"There are numerous instances of rats causing crosses at switches in electric-lighting lines, and some of the fires in the underwriters' bulletins have been ascribed to this cause. It is but a short step from rats to cats, and a cat at Lockport, retreating up the pole of a power line to escape a dog—from the danger she knew to the perils she wot not of—at the cross-arm made a cross from one circuit to the other in such a manner that the arc melted the wire for a long distance, and also caused some difficulty at the power-house at Niagara Falls.

"The use of the expression 'bugs' for specific trouble is not entirely of ethical significance, because the insects are an omnipresent difficulty for outside lines. The larvæ of small insects, secreting formic acid, have opened circuits by corroding away the fuses. Hornets congregate on the poles and indicate their umbrage at the disturbance, when the lineman opens the door, in a most vigorous manner."

### A NEWLY DISCOVERED BEAST AND AN EGYPTIAN GOD.

THE discovery of the animal known to the natives of Central Africa as the okapi was the subject of several articles in these columns soon after it was found, about two years since, in the forests of Uganda by the British governor, Sir Harry Johnston. Interest in the animal has lately been revived by a com-



OKAPIS.

From a picture in the *London Graphic*.

parison, made by Professor Wiedemann, of Germany, between its head and that of the Egyptian god Set, as pictured on the monuments. Professor Wiedemann concludes that the one was the prototype of the other. A résumé of recent as well as earlier discoveries in regard to the okapi, written by Professor Matschie, which appears in *Die Gartenlaube* (October 21), is illustrated by a drawing from descriptions of adult animals by the well-known animal painter Paul Neumann. Sir Harry Johnston's original picture in the *London Graphic* represents the young

animals first obtained. The following is the substance of the *Gartenlaube's* note:

"The okapi . . . was first assumed to be akin to the zebra, but it was soon proved to be not an equine but a ruminant nearly related to the giraffe and more nearly to the extinct *Helladotherium* of Mediterranean tertiary deposits, which, like the okapi, lacks the long neck and legs of the giraffe.

"The animals first bagged were quite young, and it was an open question whether the adults would show the hairy frontal protuberances of the giraffe, or horns, or neither. Now Forsyth Major has published in *La Belgique Coloniale* the results of recent investigations and the Tervueren Museum has received an adult skin and skeleton. It appears that the okapi has no true horns, but has hairy protuberances over the eyes very small in the female, long and sloping backward in the male. It seems therefore to be a connecting link between giraffes and horned cattle."



GOD SET WITH A VASE.

Relief in Karnak of the period of Seti I., about 1400 B.C.

An abstract of Professor Wiedemann's article connecting the okapi with the god Set, which appears in *Umschau*, is as follows:

"The zoologists of the world have taken the liveliest interest in the okapi, for the discovery at the end of the nineteenth century of a previously unknown land animal of such size seemed little short of marvelous. The question naturally suggested itself: Had it always been unknown, or had bygone races known it, even described and pictured it, and had we overlooked their testimony? Hanno, the Carthaginian, wrote of wild men on the west coast of Africa, but his story was regarded as a 'traveler's tale' until the discovery of the gorilla. The answer to this question was naturally sought in Egyptian sculptures and inscriptions, in which so great a variety of animal forms is represented—many of them, such as elephants, ostriches, giraffes, and rhinoceroses, now long extinct in Egypt. But in this Egyptian menagerie the okapi is not to be found either in realistic representation or conventionalized as a hieroglyphic. The head of the okapi has been found, however, on the shoulders of an Egyptian deity. It was the Egyptian theory that the gods when they came to earth assumed the forms of animals. Most of the Egyptian deities are depicted with the heads, tho not usually with the bodies, of certain animals, and these animals were deemed sacred.

"The sun god, Horus, has a hawk's head, Sebak a crocodile's, the goddess Bast a cat's, and so on.

"Now among these deities was one whose head was like that of no known animal. This was Set, the brother and the murderer of the god-king Osiris, whose son Horus he also attempted to destroy. But Horus, aided by his mother Isis, escaped and lived to avenge his father.

"According to one version of the story, the land was eventually divided between uncle and nephew, Horus receiving Upper and Set Lower Egypt; but the commoner version is that the murderer was driven out altogether.

"But Set, tho vanquished and expelled from Egypt, remained



HEAD OF THE GOD SET.

After a relief, probably of the time of Thothmes III., about 1550 B.C.



lord of the desert and was ranked with other foreign gods by the Egyptians. He had his ups and downs, like other gods and men. At one time he was in great disfavor, and some of his images were destroyed, but at an earlier period he was highly venerated and the Pharaoh was regarded as the earthly representative of the two gods, Horus and Set. The head of Set is long and narrow, the lips are very long, the upper one protruding beyond the lower, the nostrils well in front. Over each eye is a small protuberance. The ears are long, narrow, and erect and cut off square at the top, like those of no known animal.

"The fox of the desert, the camel, the giraffe, various rodents, even a fabulous creature, half antelope and half ass, have been suggested as prototypes of the head of the god Set. But in each case for one point of resemblance there are several of marked dissimilarity. The head of the okapi, however, agrees with that of Set in all essential particulars, and the small and crude entire animal figures of the earliest representations of the god do not deny the resemblance. The okapi must have become extinct in Egypt, if it ever lived there, at a very early period, for it is not found in any Egyptian hunting scenes except those of Beni-Hasan, which include other animals assigned by tradition to the desert, even griffins and other fabulous monsters. Later, when the real prototype of the Set head was forgotten, it was sometimes confused with the wild ass. Hence the tradition, dating from the Greek period, that Set after his defeat by Horus fled mounted on an ass which ran seven days before it stopped. Thereafter, says the legend, Set begat Judaios and Hierosolymus, from whom Jerusalem derives its name. And another late tradition asserted that in consequence of these things a golden ass's head was set up in the Temple at Jerusalem and was the chief object of Jewish worship.

"So, even in classical antiquity, this peculiar but once familiar creature, the okapi, had utterly vanished from the ken, the memory, even the traditions, of the civilized world—to be rediscovered by an Englishman, in the heart of the Uganda forest, after five thousand years of oblivion."—*Translation made for THE LITERARY DIGEST.*

### IS THE UNMARRIED STATE UNHEALTHFUL?

THIS question is by no means a new one. As long ago as 1853 Farr asserted, after a study of the statistics of France for that year, that marriage is a "healthy estate." Starr, registrar-general of Scotland, went further and declared his opinion that bachelor life is much more destructive to males than the most unwholesome trade or the most insanitary residence. Frederick L. Hoffman, after citing both these statements, makes an interesting attempt in *The Spectator* (London, November 6 and 13, 1902) to verify them by an analysis of statistics of the census of 1900. After tabulating his results he states his conclusions as follows:

"These tables, tho limited to essential facts and to periods rather too long for life-insurance purposes, conclusively show that (1) the mortality of the single or both sexes is higher than the mortality of the married, and at all periods of life, except ages 15 to 44 for women; (2) the mortality of the single of both sexes is less at all periods of life than the mortality of those who are widows at ages under sixty-five, while at ages sixty-five and over the differences are too slight to indicate a definite law one way or the other; (3) the mortality of the married of both sexes is more favorable at all periods of life than the mortality of the widowed; (4) the mortality of single males is higher at all ages than the mortality of single females; the mortality of married males is higher than the mortality of married females, except in the age period 15 to 44. . . . ; (6) the mortality of widowers is higher than the mortality of widows at all periods of life."

Among other facts brought out by Mr. Hoffmann are that the death-rate from consumption is lower for the married of both sexes than for the unmarried, and that fewer married men than bachelors commit suicide. Mr. Hoffmann's figures are discussed editorially in *The Medical Record* (New York, January 10), which says of them:

"On the whole, we incline to the belief that any one who wishes from these figures to extract a demonstration of the

healthiness of marriage may find himself in a quandary. For obviously, what passes for the 'mortality of the married' is in no sense its *true* mortality. The latter is clearly the 'mortality of the married,' as now reckoned, plus a certain, entirely indeterminate, fraction of what is here classed as the 'mortality of the widowed'; that fraction, in short, which represents the mortality due to causes which originated during the married state, and not during widowhood. Our Pension Office certainly would smile at a demonstration of the healthiness of military life, deduced by ignoring the future mortality of those discharged for disability. Here the case is peculiar in that the recruits of the matrimonial army are discharged therefrom, not by reason of any demonstrated unsoundness in themselves, but on account of that of the other partner; and the question is, therefore, utterly problematical as to what their physical status is at time of discharge into the ranks of the widowed. . . . .

"These statistics are, at any rate, certainly a composite of several factors. To show the urgent need of analysis before any conclusions are drawn, we may assume that the majority of the single fall, at a guess, between fifteen and perhaps twenty-five or thirty; and that the majority of the married fall over twenty-three to twenty-five. Now if, as is probable, most marriages last at least as long as six years, then the minimum age for the widowed would be not far from thirty. But if this comes anywhere near the truth, then we are, in the tables, lumping together mortalities not only for single, married, and widowed, but also for ages fifteen, twenty-five, twenty-five and upward, and thirty and upward. . . . .

"Interesting and suggestive as they are, in their present form [these data] prove little, and they need to be supplemented by detailed data for at least every decade (and a five-year period would be better) of life before any certain conclusions can be drawn. It was doubtless statistics which the poet had in mind when he recommended drinking deep or tasting not."

**Invisible Artillery.**—An interesting experiment has been tried at Aldershot, England, in an attempt to render artillery inconspicuous against all kinds of backgrounds. Says *The Electrical Age*:

"A battery of six guns, with their limbers, was painted rainbow fashion, with streaks of red, blue, and yellow, the whole blending, at a little distance, into a confused mass that rendered each gun difficult to locate, whatever its surroundings might be. At 800 yards the outline of the gun is lost, while at 1,000 it harmonizes with trees, open grass land, sandy plains, or broken country. As a trial the guns were placed in position on the eastern slopes of the hills, and the artillery officers at Aldershot were invited to try and locate them from the western slope at a distance of about 3,000 yards. Altho all knew the direction in which the guns were, none succeeded in finding them all, even with strong glasses. A section of the horse-artillery guns were sent forward to engage them so soon as they could discern them, and they actually advanced to within 1,000 yards before they were espied. At close quarters the guns present a most incongruous appearance, being a mass of daubs of color, but the idea is a decidedly practical one, nevertheless."

### SCIENCE BREVITIES.

"It begins to look as tho the brothers Lebaudy, of Paris, had already solved the problem that has baffled every air-ship inventor hitherto—sailing against the wind," says a writer in *The Scientific American*. "Following up their first rather sensational success, they made an ascension at Nantes recently that gave striking testimony to the truth of the claim that they have made the most nearly perfect air-ship yet built. Several ascents were made, the balloon returning to a given spot each time. It moved in all directions above the fields and woods which border the Seine. In every instance the air-ship was brought back to its starting-point at a speed of twenty-five miles an hour, the turn being made against the wind."

A CURIOUS railway accident is reported from India by *Cosmos*. About two kilometers [1¼ miles] from Rampore Hat, says that journal, "a train composed of an engine, thirteen passenger-cars, and three other cars, was seized and overturned by a tornado. The phenomenon was absolutely local, since nothing was noticed at the station just left by the train, and except for the upsetting of a few native huts, there appears to have been no other damage done. The number of the wounded is not exactly known, for the Hindu passengers fled panic-stricken in an instant. Thirteen persons were killed and fifteen wounded are known. Some of the cars were turned end for end, indicating a whirlwind."—*Translation made for THE LITERARY DIGEST.*

## THE RELIGIOUS WORLD.

## THE NEED OF A NEW APOLOGETIC.

THE most serious religious problem of to-day, as viewed by the Rev. William P. Merrill, of Chicago, is bound up in "the fact that the church is a factor of lessening importance in the lives of good people—morally good, helpfully good, aggressively good people." The greatest need of the church, he adds, "is such a presentation of Christianity as shall make it the chief object in the hearts of such people." He says further (in *The Biblical World*, January):

"Of course, I know that some surface indications are the other way; church-membership has grown five times as fast as the population of the country, benevolence four times as fast as the country's wealth, and all that. But this is more than a matter of figures. It is a question of the place of the Gospel and the church in the hearts of leading men and women, leading in ethical standards, in helpful activity, in thought. And I believe that there is an increasing number of such leading men and women whose membership in the church is not the chief thing to them, means little if any more to them than their membership in the art institute, or the orchestral association, or the women's clubs."

There are many questions, continues Mr. Merrill, on which the light of a new and practical apologetic is needed. He mentions, in particular, the subjects of "salvation," "the spiritual life," and "the social value of the church." We quote again:

"The first need is to show that salvation is something definite, practical, and vital. I use the word 'salvation' in a loose sense, to denote that which is offered in the Gospel, that which we present to men in our preaching. The man who has 'accepted Christ,' the man who 'is a Christian' has something. What is it? . . . . ."

"Do you clear the matter up by saying that salvation is 'from sin'? That sounds well, but what does it mean? That the Christian is always moral, and the unbeliever always immoral? The facts are against such a statement. That the Christian is not counted as a sinner in the sight of God? That does not appeal to the ethically sensitive man of to-day, who cares little what he is counted, and everything for what he *is*. Do you make the matter much clearer when you say that salvation means 'character'? Can you put any sharp, strong meaning into that? Has it any vital connection with the person and work of Christ, and the truth of his Gospel, and with faith in him? Is the preaching of the Gospel anything more than the teaching of ethics? If so, what? Shall we fly with Dr. McConnell to the theory of conditional immortality? Shall we find the answer in the life of fellowship with God?"

"These questions may indicate the deeply felt need of a new statement here, a conception of salvation definite enough, practical enough, vitally important enough, to attract to Christ those before whom it is set. I believe many besides myself are waiting for the man who can give that question, 'What is Salvation?' not a final answer (for that is impossible), but the answer we need in and for our own time."

The second great need, affirms Mr. Merrill, is a clear statement about the whole matter of the spiritual life:

"Here is the very core of Christianity as we apprehend it to-day. We differ in our creeds, but evangelical Christians are agreed as to the reality and importance of the spiritual life. We are turning more and more from the legal, formal presentations of Christianity to the vital and spiritual. The Holy Spirit, the indwelling Christ, fellowship with God—these and like phrases are used in this day as never before. One of the first things in amending the confession of faith of the Presbyterian Church was to insert a chapter on 'The Holy Spirit,' and the spiritual life. . . . Yet here, too, is not the strong, keen-sighted apologist needed? He must discriminate against counterfeits, loose unworthy notions of spiritual life. Occult and mystic systems abound. It is needful to heed John's exhortation, and 'try the spirits whether they be from God, for many false spirits are come into the world.'"

The third need Mr. Merrill deems "perhaps the greatest and most apparent." It is "to make clear that the church has a function in society, a part of supreme importance to play in human progress and well-being." The writer declares on this point:

"I believe the church is not indifferent to the masses, but only uncertain. It realizes its failure to reach those most in need more bitterly than do the masses themselves, or the critics of the church. But it waits to know what to do, what path to take. Are the settlements pointing out to us the true way, and is the institutional church the right response to make to the need? Is something more radical necessary, a Protestant order of St. Francis vowed to poverty and service of the poor, serving in a new spirit and form of consecration? Professor Harnack hints that this is needed, that missionaries and mission workers should take the tenth chapter of Matthew as their rule of life. Do we find the right guides in the ministers who are going to factories and other great business centers, and there preaching to the workingmen and reaching them personally? Is Dr. Strong the true prophet, and does he point out what is truly to be the 'next great awakening'? This at least is clear to us, that the ministry and the church must be consecrated as never before to real social service; there must be less following Christ for selfish reasons, and more taking up of the cross. But who will show us the way?"

"I believe the heart of the church would gladly respond to the right call. And I believe the world would respond to such a ministry. Bishop Winnington Ingram, of London, is the greatest living apologist in this line. By his work, by his sacrifices, he has found great influence, not only in winning the masses, but in winning the cultured, the indifferent, because they see in him the representative of a Christianity that is a social force. The church must become, not in name, but in fact, the greatest brotherhood on earth, the greatest instrument for truth, righteousness, and love in society. That will best commend Christ and his Gospel to a world keenly alive to social conditions ethically sensitive, and indifferent to religion largely because organized religion seems dragging behind rather than leading, in the effort to realize the brotherhood of man."

## JAMES MARTINEAU: "A SAINT OF THEISM."

THERE are very few of the theological students of two past generations who have not at some time read and admired Martineau's "Endeavors After a Christian Life." A smaller number perhaps have found light and guidance in "Essays Philosophical and Theological," the ripper fruit of Martineau's life-thinking and of a somewhat later date. The many American readers of these brilliant works will learn with satisfaction of the publication of "The Life and Letters of James Martineau" in two bulky volumes—a work of sufficient importance to warrant the somewhat extended notice we give to it. Martineau, Channing, and Parker, declares the Boston *Christian Register* (Unit.), are the three "spiritual guides and masters of thought" who have not only given shape and direction to the religious life in the Unitarian churches, but have also "done more than any other three men to direct religious thought and lead theological progress in all parts of the church during the nineteenth century." These three, it adds, "consciously or unconsciously wrought together to the same end. . . . Martineau did not always agree with either Channing or Parker. He passed beyond Channing in his respect for transcendentalism, and he could not go with Parker in all his iconoclasms."

The volumes comprising the "Life and Letters" are limited in their usefulness by the circumstance that the career of Martineau was so nearly eventless. He entered into some theological controversies of minor importance, and an episode of difference and a consequent estrangement arose between Martineau and his almost equally famous sister Harriet. His biographers (Dr. James Drummond and Prof. C. B. Upton) give us the details of these incidents, but present no psychological or analytical estimate of the man himself. Whatever the reader gains of this must be derived from the letters, and the letters are for the



most part impersonal and throw very little light upon personal characteristics. To quote the *London Academy and Literature*:

"It seems hardly worth while to epitomize in these columns the gentle floatings of his outward life. He was not indeed tied to one place or to one sphere of activity, but in Manchester, in London, in Berlin, he was the same man, engaged with like serious thoughts, delivering his soul generously of the best that it conceived. His outlook was, if one may say so, inward; and when he had once shaken off the necessarianism that trammelled his earliest years he rested to the end, confident and courageous in the sense of freedom to will the will of God."

We get in these "Letters" many interesting glimpses of Martineau's attitude toward the religious problems which were stirring the world of his day. Upon the subject of "special inspiration" Martineau seems to have maintained a view more moderate than Parker's, but quite different from the notion of mechanical and verbal inspiration then dominant in the church.

As to miracles, Martineau held that "there is nothing to render them incredible if we have sufficient evidence." He never seems to have been driven to affirm that the evidence for any particular miracle was sufficient to establish it, tho he argues with spirit that the miracles of the Gospels are distinctly different and far higher than those found recorded in the apocryphal literature of the first centuries. They "served the purpose of attracting attention to the real character of Christ. So I do not think that whether or not they were really true is a matter of much moment; for they showed the belief that Christ was capable of working such miracles, and this is the impression that ought to be left on our minds."

The specific nature of Christianity is stated as follows, in a passage that was widely quoted about the time it appeared:

"We are content to receive at the hands of Christianity the pure truths of natural piety, cleared from all that oppresses and degrades them. We receive these, however, through the mind of Christ, and deeply colored by the transmission. His divine life has disclosed a fresh image and ideal of human perfection—changed and raised the standard of aspirations—and, above all, furnished a new type, representative of God, and determining the spirit of every heavenly hope. In this, his personal occupancy of our reverential and trustful affections, has consisted, we believe, the essential power of Christianity."

To the secular observer Martineau presents aspects of very little interest, chiefly because he was from the beginning to the end of his career out of all immediate and practical connection with the ongoings of his time and locality. He affirmed that it was not best for the religious teacher to deal with politics, and he never, like Robertson, made any close application of his spiritual principles to the conditions of the world in which he lived. The nearest he comes to this is in his slight occasional estimates of some of his contemporaries. Of Tennyson he wrote

in 1897: "Loose and indefinite as his spiritual conceptions were, his soul was full of reverence, and he saved more religious faith than he impaired." Of Emerson he wrote (1893): "Among the many marks left by the genius of Emerson on the intellectual habits of your [American] reading people one of the most striking, I have thought, is the taste for epigram, as the high-pressure engine charged with detached inspiration. His spiritual forces seemed to work chiefly in this way by successive condensations of light into some brilliant flash of wisdom that instantly fixed a star in the sky—quite unlike a rhetorical gas comet carrying its nucleus no whither and sweeping half the heavens with a tail that can neither hide nor light anything. Many are the prophetic utterances which you may take out of

Emerson and redeliver wherever the language is understood, without losing any portion of their truth." He affirmed that Carlyle was a man "who above all others stands amidst this age as its prophet and interpreter. He has shamed the folly and braced the nerves and touched the conscience of not a few, including some of the noblest spirits of our time. But he will leave no successor, I fear, that can bend his bow, and when he is gone there will be no such voice to be a terror to pretenders, and an inspiration to veracious men."

Martineau seems never to have formed deep and lasting intimacies with the other great men of his time, tho he was for a long time a friend of Newman. The Rev. Dr. John Watson (Ian Maclaren), in an article on "James Martineau: A Saint of Theism" in *The Hibbert Journal* (January) declares:

"There was in Martineau a certain aloofness, due partly, one imagines, to the cultured reserve characteristic of his religious communion, partly to his exacting habits of study. His correspondence embraces a considerable range, and is in many cases most interesting, but one misses expected names. There is not a letter from Jowett, or Maurice, or Kingsley, or Stanley. He used to meet Jowett in the North, and sometimes he stayed with the Master at Balliol; he had conversations with Stanley, and in the Metaphysical Society he was associated with the leading thinkers of the day. But one does not hear of visits to country-houses where interesting people gather, or dinner parties in London where he was a guest, and the impression is left that he kept himself as much apart from society as Browning threw himself into it." Jowett once said that Martineau had the face of a medieval monk, and certainly he had the disposition of an ascetic of learning. He was not indifferent to life, and he was a keen student of character; he sympathized intently with the joys or sorrows of his friends, and could write the most understanding letters of consolation; he was most accessible to any one who called upon him, and most ready to discuss any question of intellectual interest. But he was so absorbed in the pursuit of truth that he failed somewhat, not so much in friendship as in comradeship. No one would have felt it becoming to have intruded on Martineau's high thoughts with even the best of stories; no one would have dropped in on Martineau simply for



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JAMES MARTINEAU.

After the painting by G. F. Watts.  
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half an hour's human gossip. It would have been irreverent, as if one had talked about the weather with a Hebrew prophet, or passed a pleasant jest with Marcus Aurelius."

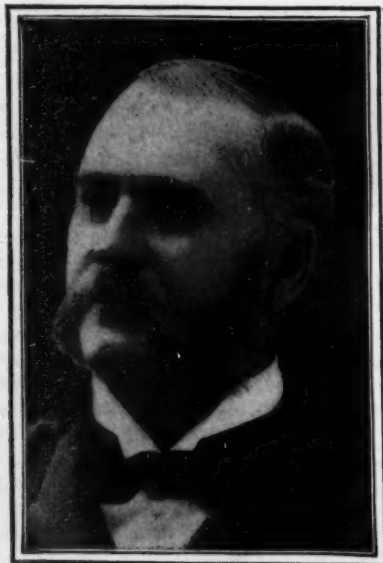
As to the question of classifying Martineau, the same writer hesitates to call him a mystic in the undefined fashion in which that word is sometimes used. He says:

"It is a question of delicate and academic criticism whether Martineau ought to be classed as a mystic. Certainly no writer of modern times has so powerfully expounded and enforced that 'life with God which is an ascent through simple surrender to the higher region of the soul,' where 'spirit may meet spirit'; and it is open to believe that when his 'Seat of Authority in Religion' is no longer read, his 'Endeavors after the Christian Life' will have a place upon the shelf of devotional literature, second only to the 'Imitation' and 'The Pilgrim's Progress.' He was also so profoundly affected by the ethical and intellectual shapes of knowledge, that it is equally fair to hold that he approached the things of the spirit through the things of the intellect and the conscience, and that he is at his strongest in the 'Types of Ethical Theory.' If a mystic be one whose knowledge of God is the direct vision of the soul, unaided and uncontrolled by the intellect or the conscience—a revelation as in a glass—then Martineau had neither the abandonment nor the directness of the mystical faculty; but if mysticism be communion with God revealed within the soul upon a throne which is high and lifted up among the purest affections, but firmly established upon reason and conscience, one is fain to believe that Martineau was the most profound because the most reasonable mystic of the modern type."

#### CHURCH STATISTICS FOR 1902.

THE Rev. Dr. H. K. Carroll's annual statistics of the churches of the United States are always greeted with interest, and his latest statement, published in the *New York Christian Advocate* (January 8), is widely noticed and commented upon. He declares:

"The net gains of all denominations in 1902 were 720 ministers, 1,261 churches, and 403,743 communicants. These are much smaller than those reported for 1901, particularly of communicants. The increase of communicants in 1901 was 924,675, or considerably more than twice as great as that for 1902. The difference is not due to a decrease of prosperity in the churches the past year, but to the abnormal increase credited to the Roman Catholic Church in 1901. . . . Leaving the Roman Catholic Church out of the counts, the increase for 1902 is wholesome and encouraging. The leading Protestant denominations all had a prosperous year. The Methodist Episcopal Church, which has passed the 3,000,000 line, had a net increase in the



THE REV. H. K. CARROLL, L.L.D.

United States of 35,384 communicants and in all the world of about 50,000. All Methodist bodies added over 98,000 to their membership. The Presbyterian Church (Northern) had a notable gain of over 24,000, and all Presbyterian bodies of about 30,000. All branches of Lutherans advanced 49,320, if the returns are not at fault; the Disciples of Christ, 27,836; the Protestant Episcopal Church, 16,355; the Congregational denomination, over 13,000; the two branches of the United Brethren, over 10,000; the Baptists, more than 48,600. The large decreases which appear in connection with the Christians (12,071), the Communistic Societies (926), and the German Evangelical

Protestant (16,500) are not the losses of one year, but are due to more correct figures in the first-named instance, and to a revision covering a period of years in the others. The gain of churches—1,261—does not speak of decline in popular interest. The inference often drawn from reports of church attendance, that the church service is losing its attractiveness for the people, is hardly borne out by the fact of continued enterprise in building houses of worship. Many of the new structures are finer and costlier than those they replace. Rarely or never does one hear of congregations building cheaper edifices for the sake of economy, or smaller edifices because of decreasing attendance."

Dr. Carroll presents the following table showing the number of ministers, churches, and communicants in the various denominations:

Denominations.	SUMMARY FOR 1902.		
	Ministers.	Churches.	Communicants.
Adventists (6 bodies) . . . . .	1,554	2,402	98,487
Baptists (13 bodies) . . . . .	35,864	51,142	4,629,487
Brethren (River) (3 bodies) . . . . .	151	108	3,505
Brethren (Plymouth) (4 bodies) . . . . .	151	314	6,661
Catholics (8 bodies) . . . . .	12,779	11,070	9,531,303
Catholic Apostolic . . . . .	95	10	1,491
Chinese temples . . . . .	47	63	1,277
Christadelphians . . . . .	1,151	1,517	97,207
Christian Connection . . . . .	55	50	40,000
Christian Catholics (Dowie) . . . . .	10	13	754
Christian Missionary Association . . . . .	1,016	508	51,608
Christian Scientists . . . . .	460	580	38,000
Church of God (Winebrennarian) . . . . .	149	157	7,892
Church of the New Jerusalem . . . . .	22	22	3,084
Communistic societies (7 bodies) . . . . .	5,829	5,856	659,324
Congregationalists . . . . .	6,477	10,957	1,207,377
Disciples of Christ . . . . .	3,050	1,071	166,194
Dunkards (4 bodies) . . . . .	1,421	2,479	162,031
Evangelical (2 bodies) . . . . .	1,354	1,093	118,306
Friends (4 bodies) . . . . .	4	4	340
Friends of the Temple . . . . .	100	155	20,000
German Evangelical Protestant . . . . .	940	1,179	209,156
German Evangelical Synod . . . . .	301	570	143,000
Jews (2 bodies) . . . . .	1,500	1,310	340,500
Latter-Day Saints (2 bodies) . . . . .	7,015	11,785	1,745,588
Lutherans (22 bodies) . . . . .	274	291	32,100
Swedish Evangelical Miss. Covenant (Waldenstromians) . . . . .	1,112	673	59,274
Mennonites (12 bodies) . . . . .	39,220	56,787	6,084,755
Methodists (17 bodies) . . . . .	126	106	15,505
Moravians . . . . .	12,207	15,315	1,635,016
Presbyterians (12 bodies) . . . . .	5,071	6,725	707,334
Protestant Episcopal (2 bodies) . . . . .	1,906	2,474	385,038
Reformed (3 bodies) . . . . .	2,510	615	22,534
Salvation Army . . . . .	3	4	306
Schwenkfeldians . . . . .	17	20	913
Social Brethren . . . . .	4	4	1,500
Society for Ethical Culture . . . . .	334	71	45,030
Spiritualists . . . . .	71	1,629	1,629
Theosophical Society . . . . .	2,346	4,855	277,352
United Brethren (2 bodies) . . . . .	540	452	71,000
Unitarians . . . . .	750	772	52,944
Universalists . . . . .	54	156	14,126
Independent congregations . . . . .	147,113	194,116	28,689,028
Grand total in 1902 . . . . .	146,393	192,855	28,285,285
Grand total in 1901 . . . . .			

The following table shows the relative rank of the several denominations:

Denominations.	Rank in 1902.	Communicants.	Rank in 1890.	Communicants.
Roman Catholic . . . . .	1	9,401,798	1	6,231,417
Methodist Episcopal . . . . .	2	2,801,798	2	2,240,354
Regular Baptist (South) . . . . .	3	1,702,324	4	1,280,066
Regular Baptist (Colored) . . . . .	4	1,615,321	3	1,348,989
Methodist Episcopal, South . . . . .	5	1,518,854	5	1,209,976
Disciples of Christ . . . . .	6	1,207,377	8	641,051
Presbyterian (Northern) . . . . .	7	1,024,196	7	788,224
Regular Baptist (North) . . . . .	8	1,012,276	6	800,450
Protestant Episcopal . . . . .	9	758,052	9	532,054
African Methodist Episcopal . . . . .	10	728,354	11	452,725
Congregational . . . . .	11	659,324	10	512,771
Lutheran Synodical Conference . . . . .	12	599,951	12	357,153
African Methodist Episcopal Zion . . . . .	13	542,422	13	349,788
Lutheran General Council . . . . .	14	344,037	14	324,846
Latter-Day Saints . . . . .	15	300,000	21	144,352
Reformed (German) . . . . .	16	255,408	15	204,018
United Brethren . . . . .	17	246,250	16	202,474
Presbyterian (Southern) . . . . .	18	230,655	17	179,721
Lutheran General Synod . . . . .	19	211,238	18	187,432
German Evangelical Synod . . . . .	20	209,156	20	164,540
Colored Methodist Episcopal . . . . .	21	204,972	23	129,283
Cumberland Presbyterian . . . . .	22	184,493	19	164,040
Methodist Protestant . . . . .	23	184,097	22	141,689
United Norwegian Lutheran . . . . .	24	142,360	25	119,072
Primitive Baptist . . . . .	25	126,000	24	121,347
United Presbyterian . . . . .	26	117,232	26	94,402
Reformed (Dutch) . . . . .	27	110,456	27	92,970

These figures evoke comment of a varied character. Roman Catholic papers protest that Roman Catholic strength is underestimated. The *Boston Pilot* thinks that the Roman Catholic



population of the United States is at least 11,000,000. On the other hand, the Boston *Congregationalist* points out that Congregationalist gains during 1902 are set at too high a figure.

The Louisville *Christian Observer* sees indications of retrogression in the statistics, and declares that Christian people are confronted by "a most serious state of affairs, and one that needs a remedy." The New York *Independent*, so far from acquiescing in this pessimistic view, regards the situation with utmost cheerfulness:

"Two conclusions come out of these annual statistics. One is that the church is not losing its hold on the people, as is asserted abundantly by those who wish it so, but it is not true. The percentage of communicants is even gaining on the population. The influence of the church grows stronger and stronger. We see it in all reforms; we see it in the constant organization of new churches and the building always of larger and finer houses of worship. The people put more and more money into religion and benevolence. The difference between the church and the world is diminishing, not wholly because the church is relaxing its demands, but in good part because the world is becoming more Christian. It is not as necessary to fight the ways of the world as it once was, for they are better. Science and history and criticism are not injuring the church on the whole, altho they may in cases where the church has put too heavy burdens on faith.

"The other conclusions from these figures is a lesson, and an old one. It is that there are too many denominations, and the smaller ones ought to gravitate to the larger ones, and the larger ones ought to gravitate together. This is the most important ecclesiastical work of the next decade or two."

The Chicago *Interior* (Presb.) says:

"This report of Dr. Carroll's makes it plain that the great evangelistic and aggressive denominations bear the same relations to each other from year to year. Of the eight religious bodies which number over a million adherents each, only two have changed positions since the taking of the census of 1890, if we count all the Baptists of the South as one body. There has been much said about rapid strides of the Protestant Episcopal Church and of decreased gains among Presbyterians; yet if we take the period of twelve years into account, we find that the position which the Episcopalians held in 1890—the ninth place—they hold still; while the Presbyterians still hold the seventh place which they held then. Where two denominations stand near each other, there may be temporary change of relative position from year to year; but in the long run the churches share prosperity or share defeat. If one member suffers, all the members suffer with it. It may be said that in twelve years no denomination with a membership above 100,000 has changed more than one place up or down, except in the case of a very few churches whose returns are so palpably defective that definite conclusions can not be based upon them. The fact is, that evangelical religion rises as a whole or as a whole falls. The returns seem to be as near a mathematical demonstration of the power of Bible faith as the nature of the case will admit. Any church not built upon the divinity of Jesus Christ is built of perishable materials; and any church which does not honor the word of God falls into inevitable decay. Every faith and every unfaith has in America a free field. It is the testing ground of every religion. And the review of the churches for the year just closed attests the power of the Gospel and exalts the cross of Christ."

## DR. LYMAN ABBOTT AND THE EVANGELICALS.

IN his latest theological work, "The Church's One Foundation," Dr. Robertson Nicoll, of London, classes Lyman Abbott with the radical and destructive critics of Christianity, such as Baur, Strauss, Renan, and Matthew Arnold. This attitude of mind, which, it need hardly be said, carries with it a derogatory implication, is shared by many evangelical thinkers both in England and this country. The Rev. Dr. David James Burrell, pastor of the Marble Collegiate Church, New York,

has recently gone so far as to say that "if there is such a thing as infidelity, Dr. Lyman Abbott stands for it." This remark, which is reported in the New York *Evening Journal* (January 21), was evoked by Dr. Abbott's declaration, in an address in Chicago a few days ago, that the Bible is a record of the religious experiences of "imperfect men." Dr. Burrell is reported to have said further:

"It has been known for some time that Dr. Lyman Abbott is against every cardinal doctrine of the Christian religion.

"It has been recognized by all evangelical ministers that in reckoning with the enemies of the Bible, Dr. Abbott is counted in.

"There is not one of the fundamental facts of the Christian religion that he is now understood to hold."

The *Evangelical Messenger* (Cleveland) devotes a leading article in a recent issue (January 7) to an analysis of what it terms Dr. Abbott's "spiritual quackery." He must be reckoned, it affirms, among the "blind leaders of the blind," "utterly lacking in that truly spiritual discernment which is so essential in the religious leader and teacher."

This unfriendly criticism is called forth by Dr. Abbott's editorial reply (in *The Outlook*, December 13) to a lady who states her case and asks counsel, in the following words:

"Will you not help me to a clearer insight into that which makes for peace and righteousness? I was told by a clergyman that if I would unite with the church, and believe Christ had pardoned my sins, all would be well. And I dared to join the church on simply this assurance. And now I see how false is my position, how back of this false belief is my true self, stronger in sin and doubt. Won't you help me, and tell me if there is not some way out of this besides leaving the church? I am not a backslider, surely, for I have never known the cleansing, healing power of Jesus Christ."

To this Dr. Abbott answered:

"Your experience is not at all unusual. There are in the church a great many who want to be Christians, and yet who have not the happiness which belongs to normal Christian experience. They read that 'the fruit of the Spirit is love, joy, peace.' They have some love, but they have little joy and no peace, except at times when they forget their religious experience and so forget themselves. This is not because they are not conscientious. It is not because they do not try. They are the victims of a misdirected conscience. They try too hard. What they really need is some one to explain to them what is meant by the very familiar saying, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' They do not know what it means. Jesus Christ is the Savior of men, the physician of souls. Our business is simply to follow his directions, and never to ask ourselves how we are getting on; never to test our symptoms or



A NEW PORTRAIT OF DR. LYMAN ABBOTT.  
(Photograph by Henry Hoyt Moore.)

examine into our spiritual conditions, or ask ourselves whether we are getting better or worse. Spiritual self-examination almost inevitably produces spiritual hypochondria. . . .

"I advise you, then, to forget yourself and think only of your duty. Do what Christ bids you do, regardless of the question whether he gives you peace for doing it or not. Read the Sermon on the Mount and then try to live it. 'Let your light so shine.' Do you know, or can you find, any darkened home? Go into it and carry the illumination of a bright and cheery presence. 'Love your enemies.' Do you know any one who has done you an ill turn? Study how you can do her a good turn. Give the whole of your mind to doing each hour the duty which lies next to you. And when the day is over, waste no time in an idle review to see whether you have done the duty well or not. Put your thoughts on the morrow; on the question what you can find to do to make some one happier and better for your being in the world. If you have peace, be glad of it. If you have no peace, go on just the same, resolved to show yourself, the world, and your Master how loyal you can be to your own life, to your fellow men, and to him."

*The Evangelical Messenger* enters emphatic protest against such a line of argument. It observes:

"The learned doctor chides such as this inquiring soul with 'trying too hard' to be saved, and being victims of a 'misdirected conscience.' He suggests that it is not wise to be introspective, and adds 'Spiritual self-examination almost inevitably produces spiritual hypochondria.' It is of no use to inquire 'whether we are getting better or worse.' Well, what did Paul mean when he said, 'Examine yourselves, whether ye be in the faith; prove your own selves?' And how are we to know that our heart condemns us or not, if we do not sometimes listen to the voice within? Surely we may sometimes stand still and listen to the murmur of the deep sea within the soul that we may know which way the currents flow."

The same paper maintains that "all the way through Dr. Abbott urges the impossible, and makes the doing of good works the means of salvation, instead of the fruit of a saved state. He really preaches the old doctrine of salvation by works." We quote, in conclusion:

"Salvation is by faith in Jesus, not by works. Christ's sacrificial death is the meritorious ground of our redemption. Works are the result, not the means or the ground of our salvation. Jesus saves. And the Christ who saves is the crucified and risen One. In him we have peace. Dr. Abbott talks as tho it were not necessary to have peace, or hardly possible. And since we can not know that we have peace, it is better not to try to find out. Paul says, that now being justified by faith we have peace with God, through Jesus Christ our Lord, and rejoice in hope of the glory of God. There is now therefore no condemnation to them that are in Christ Jesus.

"So then we may and do have peace, but it comes by faith in Jesus, not by works, lest any man should boast. Yes, bless God, we may have peace, peace that passeth understanding, peace that flows like a river. We can be saved and know it. And it is the business of religious leaders and teachers to set this glorious privilege before the people, and to lead them into it. But to try to make people believe that they must live in uncertainty and doubt all their lives, and to keep them in such painful suspense, when it is possible to live and flourish in the riches of grace, in the fulness of the blessing of the Gospel, in the superabounding joy of a deep, personal experience, is to be utterly remiss in our duty as religious teachers."

Dr. Abbott, stirred by the attacks made upon him, took occasion last week, in a newspaper interview, to reaffirm his belief in the fundamentals of the Christian religion. "My faith in God as the All Father," he said, "in Jesus Christ as the Son of God and the Redeemer of the world, in the Bible as the record of the revelation of God, in human experience culminating in the life and teachings of Jesus Christ as rendered in the four gospels, and in the progress of the human race under the guidance and inspiration of God toward that universal brotherhood which is the culmination of all history, has been often repeated by me in sermon, article, and volume."

## A DEFENSE OF THE MOHAMMEDAN ATTITUDE TOWARD WOMEN.

THE social condition of the Mohammedan woman is interestingly discussed in a recent issue of *Zezia* (Tunis). This Moslem journal endeavors to look at the question through Christian eyes and to defend Mohammedanism against the serious charges so often made against it. We quote from its pages as follows:

"Christians attempt to estimate the teaching of Mohammed from the lofty standpoint of their own Gospel, and pronounce it ungenerous and devoid of moral grandeur. Historians have taken a more charitable view, because they appreciate the enlightening influence which the Koran exerted over bestial and pagan Arabia. If Christians would study the Koran, they would ascertain that their execration of Mussulman doctrines is due to their ignorance of the texts.

"The Koran is not opposed to the amelioration of the condition of women. The debasement of woman and the excesses attributed to the Koran should rather be imputed to a coarse tradition which found its origin in the sensuality of a race of men. The Koran limited polygamy without commending it. Mohammedans of the higher class do not practise it. It is only honored among the poorer classes in which woman has become degraded to a thing of merchandise; a servant, a mere instrument of production. The segregation of woman is not decreed by the written law. All that is recommended is the wearing of a veil. While it is true that a virgin may be compelled to marry, yet the Koran censures the father who marries his children against their will. The repudiation of a wife by her husband is condemned as a sin more displeasing to God than any other. The pure law, disentangled from its late corruptive interpretations, makes such a course almost impossible. There is nothing in the law of Islam to prevent a woman from acquiring literary and scientific knowledge. In fact there are to be found in the harems many women of high culture."

*Zezia* contends that the condition of the Mohammedan woman in many respects decidedly preferable to that of her Christian sister. We quote again:

"Before criticizing the Mussulman law, Christians should understand that it guarantees to woman an amount of respect and happiness that would seem enviable to many European women. There is one admirable feature of Mohammedan teaching. Celibacy is deemed a sin and a shame. Every man, therefore, gets married, and every woman follows her ideal destiny, which is to be a wife and a mother. Mohammedan society does not include, as Christian society does, a lamentable 'job-lot' of old maids, overlooked by dowry-hunters. With us the dowry is not a contribution made by the woman, but a gift from the husband; and, since the property of husband and wife is owned separately, a man marries for love, and not for money. The Koran commands protection and respect for the faithful wife. To the son it says: 'Respect the mother who has given thee birth.' To the husband: 'Be good in all things to her.' A woman can never be in want of food; her weakness and inferiority protect her. Her father, who has first authority over her, is in duty bound to deprive himself to take care of her. Later on this duty is taken up by the husband. Even if he repudiates her, he must still support her. If she becomes a widow, her children have to take care of her. At law she has extensive rights, altho she is not on an equality with man in matters of inheritance."

We are informed, in conclusion, that "feminism," "woman's rights" movements, have no place in the Mohammedan world. The Mussulman woman's only ambition is to rule over her husband and children, and to exert the moral authority which has been hers from time immemorial. "Mohammed," observes *Zezia*, "may not have been very gallant when he assigned woman a place second to man. But Christianity, which apparently wishes to give woman the first place, is guilty of a species of hypocrisy and absurdity."—*Translation made for THE LITERARY DIGEST.*



## FOREIGN TOPICS.

## JOSEPH CHAMBERLAIN'S DOINGS IN SOUTH AFRICA.

JOSEPH CHAMBERLAIN, Britain's epoch-making Colonial Secretary, landed in South Africa toward the end of December. Ever since then he has been commanding the applause of listening senates (or rather of listening Britons and some Boers) by making speeches. According to these Chamberlain utterances, "the motherland during the crisis of the [Boer] war had done her duty" and the war itself showed that "no member of the empire, however comparatively weak, should stand alone to face difficulty and danger." Cicero himself was never more applauded. But the Colonial Secretary has had his bad quarters of an hour. Every Boer he meets has a claim for damages. One such claim footed up to the equivalent of \$75,000. "What!" exclaimed the man from Birmingham; "of course, we can not entertain it." He had been told, he observed later, that Boers generally ask for only ten times as much as they expect to be given. It has been conjectured that their receipts from Mr. Chamberlain may be in the proportion of one to a hundred. Apart from this, the comment upon his mission is a little indefinite. For instance, the *London Times* expatiates on the statesman's "broad purpose":

"The broad purpose he has in view is, as he told the citizens of Durban immediately after he had landed, to draw more closely together the people of the mother country and their kinsmen over sea. At home he has been for many years the most prominent and the most unwearied exponent of the imperial ideal, and he has steadily shown by his action as a minister that his love of the empire and his faith in its future are no mere platonic sentiments, but living principles which guide and quicken the whole course of his career. Here the work has been in great part done, and done, as we trust, for all time. It is the habit of some statesmen to speak of the fickleness of democratic communities, and to urge it as an excuse for refusing to engage in great undertakings which demand for their realization steadfastness of view. We do not believe that this theory applies to such wide and simple conceptions as the unity of our empire. The apathy and indifference to our colonies which were general forty years ago have passed away, and passed away, as we are confident, forever. They have been replaced by a deep sense of the vital importance of the empire, not only as the foundation of our material greatness, but as the sure bulwark of the moral and political ideals with which British civilization in the course of its long history has endowed mankind."

Something suspiciously like this was said by the great London paper at the time of the first announcement of Mr. Chamberlain's tour. But if the famous man's friends are repeating themselves, so, too, are his enemies, especially the *London Daily News*. That Liberal organ says:

"He has gone to Africa—so it was understood—to see if order can be evolved from the chaos which his policy has brought about, and not to delight the British colonists with specimens of his oratory. If he is to play the part of conciliator, it is all the more necessary that spread-eagleism and self-glorification should be kept in the background so far as Mr. Chamberlain's temperament will permit. . . . We observe that Mr. Chamberlain makes light of the difficulties attending the work of repatriation. At this stage of his travels we do not know that his opinions carry more weight than those of any other man. After he has seen

Lord Milner and observed for himself on the spot what repatriation means and what is involved in building up again from the bottom two ruined and devastated states, we shall be prepared to treat his utterances with respect."

Mr. Chamberlain made one sensation by announcing, according to report, that the Boers could help to put down the Mad Mullah in Somaliland if they felt like it. Some Boers volunteered for this purpose weeks ago, but their services were declined with much civility. *The Daily News* (London) thereupon makes these few remarks:

"We can not say that the reversal of Lord Lansdowne's decision not to employ the Boers in suppressing the Mullah strikes us as a happy beginning of Mr. Chamberlain's task. This Mullah-chasing is one of the maddest kinds of imperialist sport, and there is no sort of sense in trying to enlist the Boers in such enterprises. The place for them is on their own deserts, which must somehow be restored to cultivation, and not in Somaliland."

But Mr. Chamberlain is not always accurately reported, and in the Mad Mullah matter he may have been misunderstood. None of Mr. Chamberlain's generalities have been misunderstood, however. *The St. James's Gazette* (London) pays one of them this left-handed compliment:

"Mr. Chamberlain, we are glad to see, was loudly applauded when he claimed that the war had proved 'that the mother country was always willing to help her children, and that her heart was true and her arm strong to serve them.' He would hardly have made such a pronouncement had he not felt assured that in Natal at any rate loyal men of British blood have no good cause of complaint with their treatment. We hope it is equally true of other parts of South Africa. It is difficult to be sure of the truth about this matter. Very bitter complaints have certainly reached us from Cape Colony since the end of the war. It is alleged that even after the fight to a finish the experience of loyalists is the old one that 'loyalty does not pay.' No doubt some wholly unreasonable expectations were formed which have necessarily been disappointed, but we fear there must be some substantial ground for the discontent which unquestionably exists among some of our fellow countrymen."



EARL OF ONSLOW.  
In charge of the British Colonial Office during the absence of Joseph Chamberlain.

Mr. Chamberlain's doings in South Africa have been attentively followed by the *Journal des Débats* (Paris), which thinks he is making a special effort to conciliate the Boers. Before he set sail for South Africa, says the Paris paper, he spoke in an uncompromising spirit of every Boer problem confronting him. Now his tone has altered:

"It is especially to be noted that the Colonial Minister spoke in a most eulogistic way of the Dutch population of South Africa. The fact that this population possesses the same virtues as the Anglo-Saxon race was stated by him to be the cause of the struggle for supremacy that must inevitably have ensued between them. . . . Mr. Chamberlain also says that Britain offers the Boers equality of position with Britons on condition that they accept the supremacy of the British flag. The favorable impression made by this utterance has been confirmed by what he said of the Colonial Office. He praised this institution, but observed that it was in a position to take larger views of colonial matters than are the colonies themselves, and to reach maturer decisions, even if those decisions entailed a sacrifice of certain colonial prejudices. This seems to be another way of saying that the home government can free itself of those racial antagonisms that work such evil in South Africa. . . . It can only be wished that Mr. Chamberlain will harmonize his acts with his words and thus his voyage may produce happy results."

—Translation made for THE LITERARY DIGEST.

## REVIVING THE GORGEOUS EAST.

READERS of Milton need not be told just who it was that sat high on a throne of royal state which far outshone the wealth of Ormus and of Ind, or where the gorgeous East with richest hand showers on her kings barbaric pearl and gold. This description has been made a little shabby by the Durbar at Delhi, a ceremonial in honor of the accession of Edward VII. to the imperial throne of India. Everything was gorgeous. The imperial ensign—to continue the paraphrase of Milton—full high advanced, shone like a meteor streaming to the wind, with gems and golden luster rich emblazed. Ten thousand banners rose into the air with Orient colors waving. With them rose a forest huge of spears, and thronging helms appeared and serried shields in thick array. The central figure was not of course Milton's creation, but the creation of Edward VII.—Lord Curzon of Kedleston, Viceroy of India. Hence the language of Milton may well be abandoned for that of *The Standard* (London):

"If the opening spectacle owed the perfection of its scenic effect to the combination, on a singularly lavish scale, of Oriental magnificence with the Western instinct of precise order, it derived its impressiveness from the general sentiment of the celebration in which it was a superb detail. There is a pardonable tendency among those who are privileged to be the observers of such a sight to express their appreciation in terms which the frigid historian, referring to the documents of the past, would have to pronounce excessive. Those who are familiar with life as it was lived in the days when Akbar or Shah Jehan or Aurungzebe held their courts in Delhi or Agra, or even in that traveling capital their camp, will not be in a hurry to affirm that the display devised by the representative of the English Sovereign of all India exceeds in grandeur the spectacles in which the famous dynasty of Mussulman conquerors indulged their own taste for pomp or ministered to the desires of their subjects. Even in the days when the feeble descendants of the Mogul still kept up a fantastic shadow of the vanished glory, there were sights to be seen at Delhi with which the tamer ceremonials of the cold Occident could not well be brought into comparison."

These splendors, including salutes by trumpeting elephants, trained to use their trunks with effect, were contrived because, to quote *The Standard* again, the natives of India "think that their rulers should maintain a becoming gorgeousness." Yet *The Daily News* (London) throws cold water on it all:

"Doubtless the Oriental mind must needs be impressed not merely with the sword, but with the bejeweled scabbard in which the sword mercifully sleeps. Part of our power must obviously reside in the trappings thereof. But, apart from Lord Curzon's love of display, it is difficult to discover any pretext whatsoever for the almost illimitable extension this Christmas of the ceremonial which, in far more perilous times, has proved sufficient to retain the respect and the loyalty of our Indian subjects. It is not only probable, it is certain, that, as years pass, this kind of pageant will have to be repeated. Is the increase in its costliness to proceed at the present geometrical ratio?"

The English newspaper is tempted to go into the whole subject of India, and it reaches conclusions which may be prompted by its Liberal point of view, but which, if ever justified by events, are extremely grave:

"Seeley, in his 'Expansion of England,' with all the optimism of naked materialism, brushes aside the poverty of India by arguing comfortably that starving people do not rebel. Doubtless Persia might be instanced as a country where extreme penury is accepted passively by Orientals who have no heart to throw off the yoke. Russia, again, has suffered this year more grievously than for many decades, yet an explosion was averted. But between India and these countries there are three essential differences. In the first place India is densely populated; secondly, the tonic of Western literature is allowed free access to India; thirdly, the Indians, altho of very varied races among themselves, are yet ruled by a nation which declines to intermarry, which is prevented by climate from colonizing, and

which possesses no land link with its dependency. The future of India is one of the great mysteries of modern statesmanship. Carlyle expressed the opinion that India must go some day, and no one believes that the despotism of the present is to remain without challenge."

## THE MISSION OF COUNT LAMSDORFF.

COUNT LAMSDORFF, as all authorities agree, is the most silent diplomatist in Europe. He is the Russian Minister of Foreign Affairs, having attained that dignity after years of service in minor posts. No man living is believed to know more of the traditional policy of his country. The state secrets of the present Czar and of the late Czar are said to be an open book to Count Lamsdorff. Language to him is not an instrument with which to conceal his thoughts, but an instrument with which to dispense almost altogether. Every movement he makes is watched intently, for he is deemed the embodiment of Russia's foreign policy. "Count Lamsdorff," observes the *Neue Freie Presse* (Vienna), "has as yet refrained from any striking act that would serve as a clew to his personality. He has been handed on like a fixture of the Russian Foreign Office from one minister to another. He was the custodian of Russian diplomatic tradition under Foreign Ministers Giers and Muraviev. Long before he was himself made Foreign Minister he came into close contact with Alexander III., and he had many opportunities of gaining the confidence of Nicholas II. Count Lamsdorff's personality is no whit less striking than that of his predecessor, Count Muraviev":

"But his ways and traits are the opposite of those of the former Foreign Minister. Muraviev was convivial. Count Lamsdorff is a silent, reserved man. In no sense is he a lion of the salon. He toils unremittingly. In his walks through the streets of St. Petersburg he chooses the quiet and lonely neighborhoods, avoiding the crowded and lively thoroughfares. He goes about with his eyes cast down, and apparently he is ever absorbed in thought. . . . The Count is a red blond. His hair has begun to whiten about his forehead. A reddish mustache, carefully trimmed, covers his lip. He is not by any means a sly diplomatist of the old school. There is about him nothing of the subtle profundity associated in the general mind with the idea of an experienced Russian diplomatist. There is, indeed, a look of sincerity about him, and his personality denotes candor. It is this frankness of nature that endeared him to the Czar. But those who know Count Lamsdorff are well aware of the impossibility of gaining information from him. He never under any circumstances utters one word more than is absolutely necessary."

This unusual and interesting person has lately completed a mission to the Balkans and to Vienna that is asserted to portend great things for Europe in the near future. "It will certainly be contrary to all experience," says *The Standard* (London), "if a journey made by a Russian Minister in the Balkan states, and



COUNT LAMSDORFF,  
Russian Minister of Foreign Affairs, who is  
hailed in Europe as a master of silence.



his interviews with their rulers, be not followed by events of a more or less striking character." The grand object of the mission, if we are to accept the general verdict, was to settle the question of Macedonia. *The Speaker* (London) thus analyzes the situation:

"She [Russia] has sent her Chancellor to study the [Macedonian] situation in person in Sophia and Belgrade, and further to organize in Vienna, in concert with Austria, a joint scheme for dealing with the situation which seems likely to arise. The official explanations of Russian policy which have appeared in St. Petersburg no longer confine themselves to the old hopeless declarations in favor of the maintenance of things as they are. The *status quo* has at last become impossible. The Sultan may be allowed to play with his paper reforms for some months to come, but there seems little reason to doubt that Russia has at length decided to impose a plan of her own, doubtless a very conservative plan, whose main object will be to avert war, but still a plan which will aim at placing in more trustworthy hands the responsibility for the government of Macedonia."

Count Lamsdorff is said to favor the appointment of a Christian Turkish governor for Macedonia whose administration is to be supervised by the Powers. But the Russian newspapers say that the Count merely visited the Bulgarian and Servian capitals in order to let it be understood that there must be no official winking at revolutionary uprisings in Macedonia. Significance is attached to the fact that the alleged organ of Count Lamsdorff himself, the *St. Petersburger Zeitung*, reproduces with friendly comment the following from the *Neue Freie Presse* (Vienna):

"Russia desires to avert the Macedonian peril—which grows acuter every day—not in a spirit of opposition to Austria, but in harmony with her. This is the only way to prevent Macedonia from setting the Balkans in a blaze and threatening European peace with a dire catastrophe. . . . This imminent peril exists in Macedonia and threatens to become general throughout the Balkans unless the sparks of the fire are trodden out in time."

The net result of Count Lamsdorff's mission, says the Vienna organ, will be an accord between Russia and Austria on the Balkan question. The Count, according to the *Serpske Novine* (Belgrade), an official Servian organ, "renewed, by his trip to Servia, the friendship between the Czar and King Alexander." This is taken to mean that satisfactory explanations were made concerning the postponement of the visit of King Alex-

ander and Queen Draga to the Czar and Czarina. This visit is always in contemplation, but it never comes off. The *Sloga* (Belgrade) declares that Count Lamsdorff's mission has guaranteed a tranquil future to Servia. The *Listok* (Odessa) says positively that the Macedonian problem will now be settled in short order. It would seem from the indefinite character of all this comment that whatever was done took place behind the scenes. Such is the conclusion of the *Paris Temps*. Count Lamsdorff wound up his grand tour in Vienna, as noted already. There he had a conference with Count Goluchowski, Emperor Francis Joseph's Foreign Minister, the result being a preliminary agreement for joint action in Macedonia by Austria-Hungary and Russia. What form that action will take remains to be seen.—*Translations made for THE LITERARY DIGEST.*

#### GERMANY'S ALLEGED PROPOSAL TO BUILD THE PANAMA CANAL.

CERTAIN English newspapers have a way of publishing particulars regarding Germany's plans in the American continent. The result is embarrassing to Berlin. The very latest instance of the kind involves the London *Daily News*, which gives information "on high authority" on the subject of Germany's arrangements to build the Panama Canal. The English daily says a German offer was made to the French Panama Canal Company to purchase for \$40,000,000 all its franchises should the United States not take advantage of its option expiring March 4 next. The German Government is further said to have offered to buy from the Colombian Government its Panama shares at par, agreeing to abandon all German claims against Colombia should this offer be accepted. The *Temps* (Paris) says of the alleged proposition:

"Germany bases her claim to be able to build the Panama Canal without violating the Monroe Doctrine upon the fact that according to her constitution Colombia can neither alienate any of her soil nor transfer it to a foreign Power. Hence in constructing the canal the Germans would acquire neither rights of sovereignty in Colombia nor rights of permanent occupation in Colombian territory. Finally, the Germans point to the existence of the French Panama Canal Company, whose undertaking



AT VON BULOW'S RECEPTION.

Announce the two representatives of the German people—Care and Want.  
—*Ulk* (Berlin).



EQUITY IN GERMANY.

WILLIAM II. (to Justice): "Get out—you're not wanted in this country—I am Justice here."  
—*De Amsterdamer Weekblad voor Nederland.*

#### CARTOON CRITIQUES ON GERMAN RULE.

has never been regarded as an infraction of the Monroe Doctrine."

The *Hamburger Nachrichten*, however, thinks the canal question will be settled entirely in accordance with the wishes of President Roosevelt. He has indicated a preference for the Panama route, and while it is true that he may meet with strong opposition, in Congress, that opposition will almost certainly be overcome. Therefore the construction of the Panama Canal by the United States may be deemed a practical certainty. The *Vossische Zeitung* (Berlin) observes that the Monroe Doctrine need not disturb Germany in any way, as she has "never recognized it" and it is no part of the law of nations; but Germany will look out for her own interests in every part of America. This utterance is deemed significant, because the German daily has hitherto been friendly to the United States and has advocated deference to American susceptibilities.—*Translations made for THE LITERARY DIGEST.*

### THE DARDANELLES.

A WAR-SHIP can float out of the Black Sea into the Mediterranean only by going through the Bosphorus and the Dardanelles. This geographical truism has been converted into a strait-jacket for Russia by means of a treaty closing these straits to the war-ships of the great European Powers. "The closing of the straits," Lord Salisbury once said, "is a European principle," a proposition to which the assent of Russia is far from cordial. Her famous Black Sea fleet is deprived of access to the Mediterranean—bottled up, to put it flatly. She may not send that fleet out and she may not float another war-fleet in. Turkey owns the territory on both sides of the narrow outlet into the Mediterranean, and the Sultan is bound to forbid "the ships of war of foreign Powers to enter the straits of the Dardanelles and the Bosphorus." Furthermore, "so long as the Porte is at peace, His Majesty [the Sultan] will admit no foreign ship of war into the said straits." But Great Britain is now vehemently protesting that Russia has violated this treaty with the Sultan's consent by sending four war-ships through the Dardanelles. Russia replies that the vessels were torpedo-boat destroyers, disarmed, flying a commercial flag. Hence they were not war-ships at all. *The Speaker* (London) heaps ridicule upon this Russian contention, but says nevertheless:

"After all, what is our interest in closing the Bosphorus to European war-ships? We do not prevent Russia from maintaining a permanent fleet in the Mediterranean in time of peace. We merely succeed in causing her the expense and inconvenience of sending her fleet round from the Baltic when she wishes to be represented in the Levant. So far as the affairs of Turkey are concerned, the inconvenience weighs as heavily on ourselves as it does on Russia. If we could have sent a flying squadron to anchor in front of Yildiz Palace, there would have been no Armenian massacres. Disraeli's theories of geography, which saw in Constantinople the center of the universe, and in the Mediterranean one of the larger English lakes, are sufficiently obsolete to-day. Lord Lansdowne would have done better to make some amicable arrangement with Russia, instead of committing himself to a protest which must be as irritating to Russia as barren of results, and as humiliating to ourselves as our verbal fulminations against the occupation of Port Arthur."

The disagreeable impression made by the incident upon the British mind has been intensified because Germany is carefully holding aloof. She deems the affair "outside her political sphere," much to the vexation of the *London Times*. "In all controversies with Russia," declares the British organ, "we may confidently count on having Germany against us." *The Daily Mail* (London) asserts that it is Germany's aim to promote discord between Great Britain and Russia. This and like utter-

ances in other British papers have inspired these comments in the *Hamburger Nachrichten*:

"The British ambassador at the Porte has lodged a protest, as our readers know, because four Russian torpedo-boat destroyers passed through the Dardanelles on their way to the Black Sea. It is held that such a proceeding constitutes a violation of the international treaties according to which the Dardanelles are closed against the war-ships of all nations. Great Britain demands a similar privilege [of passage through the Dardanelles] in the event of its concession proving desirable to herself. According to the British view, the character of a war-ship is in no way altered by the fact that it has been disarmed and flies a flag of commerce. But this was the means resorted to by Russia to assure the passage of the four torpedo-boats in question. Russia urged in her behalf that an unarmed vessel under a flag of commerce can not be regarded as a war-ship. As Russia persisted in this contention, the Porte adopted the same view and assented to the passage of the torpedo-boat destroyers."

The German paper goes on to say that the *London Times* "naturally" takes advantage of the Dardanelles question to attack Germany. To resume our quotation of the Hamburg newspaper:

"Germany is certainly in a position to regard the Dardanelles question as lying outside of her political sphere. Consequently Germany must maintain a neutral attitude, and she has ere this let Russia understand as much. The use which *The Times* makes of Germany's attitude is naive. The paper says this is about what it expected of Germany. Germany has never used the influence it has acquired with the Porte to bring about conditions of general advantage to Europe—for Europe read England. Germany would under no circumstances do anything to disturb her harmonious relations with her Eastern neighbor [Russia] in England's favor. England may safely depend upon it that Germany will be against her in any dispute with Russia. We hope so because we have no desire to promote a policy which in the last analysis would mean that we fight England's battles with Russia and thus come into conflict with France at the same time."

Germany, says the *Paris Temps*, "altho associated with England in Venezuela, or perhaps for that very reason, and in order to retort to the insulting suspicions of the British press and to Rudyard Kipling's cry of hatred, finds no difficulty in justifying Russia and in putting Great Britain in the wrong. Here is an offensive and defensive alliance that begins strangely with a slightly clouded honeymoon."—*Translations made for THE LITERARY DIGEST.*

### POINTS OF VIEW.

**PATAGONIA.**—The neglected South American region known as Patagonia may have a great future before it, in the opinion of the *Prensa* (Buenos Ayres). Its resources are richer than has hitherto been supposed, and colonists from Europe are beginning to find this out.

**THE AMERICAN FAMILY.**—There are three powerful factors operating to destroy family life in the United States, according to a writer in the *Revue des Deux Mondes* (Paris). Among the wealthy classes it is sport, among the middle classes university education, and among the wage-earners the factory system.

**DISTRESS IN JAVA.**—Economic conditions in the large island of Java are giving serious concern to the Dutch Government, says the *Gids* (Amsterdam). The population has grown enormously, and we are told that methods of administration are antiquated with the result that a native question presses for solution.

**STEALING INTO THE CARIBBEAN.**—Is Germany responsible, after all, for Denmark's refusal to sell her West Indies? The question is asked by *The National Geographic Magazine* (Washington), which thus replies: "Germany has always wanted a naval station in the West Indies, but has been unable to obtain one on account of the Monroe Doctrine. Some years ago Denmark offered to sell the Danish West Indies to the United States, but the United States Congress did not accept. Recently another treaty was made and ratified by the United States Congress, but this time, for some unknown, mysterious reason, Denmark refused to sell. Why? It is well known that Germany has always wanted Denmark, and if by some peaceable means the kingdom of Denmark should become a state of the German empire, the Danish West Indies would not have changed sovereigns, but yet the German fleet could have its station there. Would the Monroe Doctrine interfere with this arrangement?"



## NOTABLE BOOKS OF THE DAY.

## SAINT PIERRE AND POMPEII.

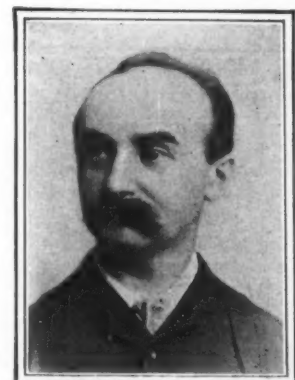
MOUNT PELÉE AND THE TRAGEDY OF MARTINIQUE. By Angelo Heilprin. Sixty-five photographs, largely taken by the author. Cloth, 6 x 9½ in., 337 pp. Price, \$3 net. J. B. Lippincott Company.

SCIENCE is not compelled to resort to allegory in perpetuating the memory of its heroes and their achievements. Professor Heilprin, standing on the edge of the smoking crater of Pelee, gazing on the phenomena that presaged the second disastrous eruption with the eyes of an observer and not of a dreamer, or on the next day viewing the writhing victims of that eruption, requires no symbolism at the hands of sculptor or painter who may endeavor to immortalize the scenes. The facts were dramatic enough, just as they were; to satisfy any artist.

Professor Heilprin, President of the Geographical Society of Philadelphia, was the first scientist to visit Martinique after the first eruption of Mount Pelee, on the 8th of May, and the only one to observe

directly the subsequent eruption of August 30, which completed the destruction of Morne Rouge. The latter disaster occurred during his second visit to the island, and gave him the fullest opportunity of verifying the conjectures, formed during his first visit, of the nature of the cataclysm.

Through questioning the groaning victims in Morne Rouge, he found out that the "flame" which was the agent destructive of life, was "only a heated or luminous blast" accompanied by "localized lightning. . . . The inhaling of an atmosphere of intense heat of many hundreds of degrees, in places with a temperature possibly much exceeding one thousand degrees, means practically almost instantaneous death."



ANGELO HEILPRIN.

This theory also completely explains the hitherto inexplicable phenomena of death connected with the eruptions of Vesuvius and other volcanoes in ancient and modern times.

Professor Heilprin's parallel instituted between Saint Pierre and Pompeii is striking in its artistic as well as its scientific aspects. His writing as well as his painting (for Professor Heilprin is a landscape artist of reputation) establishes the fact that a scientist may also be a man of interpretative and prescient imagination. He says:

"Compared with Pompeii, Saint Pierre appeared ten times more ancient. The green and fertile slopes of Campania, with their nestling cottages and cultivated fields, are here wanting; . . . these make modern even an ancient field. In Pompeii the eye has had restored to it the special activities of man; he reads the life of the household, hears the clamor of the market-place, follows the debate in the Forum, and gambles on the wheels of the chariots as they whirl around the circus-field. In Saint Pierre, for those who have not known it before, there is nothing of this. Tho its walls are modern . . . and everything that has been found within is modern, the city itself looks as tho it had been deserted at a time when man was still prepared to be a wanderer, long before the beautiful sculptures of Pompeii had been carved, long before the paintings had been put on walls to charm and adorn."

A bird's-eye view of "The Silent City," one of the numerous artistic photographs which illustrate the work, finely interprets this feeling.

It is doubtful whether the scientist or the artist will more appreciate this book in the years to come. It is certain, however, that no other description of the awful event will ever supersede it in the estimation of either class of readers.

## ANOTHER SCOTCH STORY.

THE CONQUEST OF CHARLOTTE. By David S. Meldrum. Cloth, 5 x 7½ in., 480 pp. Price, \$1.50. Dodd, Mead & Co.

SCOTLAND seems destined to serve as the scene for the best of our modern novels. First Stevenson, then Barrie used this land as the background of their wonderful stories. Then a host of minor writers who did very creditable work followed in their footsteps. Last year we had that somber but almost great book, "The House with the Green Shutters," and one of the best books of this year also hails from Scotland. The name of this book is the "Conquest of Charlotte," and it is so good a story that one feels that here is a new writer whose work bids fair to stand among the very best. A person who reads much of the current fiction will find in this book the same uplift that he gets when he turns from the book of the hour to a book by Thackeray. Here at last is a world of three dimensions, instead of the usual paper world of two; a book whose characters move and act like real people, instead of in the stereotyped manner of paper heroes

and heroines. It is a book full of human nature, a picture of a community where even the least character is human and leaves a vivid impression on the reader's mind, and where a few of the principal characters are so well drawn that we are almost convinced that we have met them, as with Stevenson's Alan Breck and David Balfour.

The chief character of the book is one Rab Cuick, a talented rascal, who plays the game of life for the sake of the game, and gets his reward in the excitement of staking his own wits against those of others, as a man without scruples, without affection, and even without personal ambition. His own knowledge of his own cleverness is enough for him. His character is described by the hero of the story, who tells the story in the first person. The author has managed to give a most piquant flavor to the whole tale, because his hero, who is a bit of a prig, writes the account of his plausible but rascally father-in-law. The plan the book follows is like no other. There is a plot, but it is developed along lines of its own. For its character-drawing the book deserves all praise, but here again the writer has pursued a method that is personal to him and difficult to describe. The book is a meaty one; you may "cut and come again" and yet have plenty left over.

## THE PORTRAIT OF A GREAT ITALIAN.

THE ROMANCE OF LEONARDO DA VINCI, THE FORERUNNER. By Dimitri Merejkowski. Cloth, 4½ x 7½ in., 462 pp. Price, \$1.50. G. P. Putnam's Sons.

THE Russian litterateur has to be taken seriously, for he takes himself so seriously and his theme grips him so strongly. Dimitri Merejkowski has produced a remarkable study of the most unique figure of the Italian Renaissance, Leonardo da Vinci, in the form of an historical novel 462 pages long. This is the second book in a trilogy. The first is "The Death of the Gods," the third is "The Antichrist," the Russian title of the second being "The Resurrection of the Gods." The first treated of the period of Julian the Apostle, whose "Tu vicisti, Galilae!" recorded the *coup de grace* of paganism. This second deals with the revival of the antique spirit when Art recalled the Olympians by its new activity. The three are put into English excellently by Herbert Trench, whom Merejkowski formally recognizes as his only authorized translator.

All of which prænnotanda is merely to show the magnitude of the theme which this Russian has essayed. In "The Romance of Leonardo da Vinci," he proves how capable he is of coordinating a prodigious mass of historical matter into perfect unity. It demonstrates his scholarly familiarity with the character of Italian life of the fifteenth century, "in thought, word and deed," and he reproduces its color with an artistic mastery, forceful and individual.

The title is slightly misleading. It might have been "The Frustration of da Vinci," for the picture of this solitary genius, so notable a factor in his period and yet so pathetically self-inclusive, breeds melancholy regret in the reader. "Romance" speaks of the tender passion or chivalric adventures, neither of which found place in the life of Leonardo. This love-child, born of an orphan tavern-maid as the result of Piero da Vinci's visit to Anichiano on business, never married, and it is doubtful if he ever felt passion boil in his heart to the disturbance of the brain which was ever seeking Truth and Beauty. Tenderness he had, for beast and human, and his affection for his contadina mother was exquisitely filial.

From his father, the Florentine notary, he inherited vigorous health, a powerful frame, and zest for life; from his mother, his long, slender hands, his smile and an almost feminine charm of blue eyes and golden hair. The incessant energy of his myriad-sided intellect, which made him the most versatile genius of his time, was a gift, as it ever is, apart from and transcending fleshly progenitors. He thought and studied and planned more than he achieved.

It took him ten years to put into clay "Il Civallo," the heroic equestrian statue of Francesco Sforza, condottiere and parvenu Duke of Milan, and he gave four years to elaborating the subtle beauty of Monna Lisa Gioconda, the one unquestioned work of his brush which remains to attest his supremacy as painter.

Despite the vivacious prodigality with which Merejkowski combines characters, events, local color, and places in this immense Florentine mosaic, and despite his nerve and fusion with his subject, he has an impersonal poise which is quite akin to that of Leonardo himself. It is a marvelous projection, that of this Russian of the cold North, into the complicated and surging vitality of the Italian Renaissance. The very opposite of Merejkowski's acute analysis of Tolstoy is so exact an esti-



DIMITRI MEREJKOWSKI.

mate of his own quality as man and litterateur that it may well be quoted here. He says in a recent essay of his great fellow countryman:

"Tolstoy, altho an artist of European celebrity, and himself deeply characteristic of Russian nature, is wholly devoid of that capacity for fully absorbing universal culture which seemed to his rival [Dostoevski] a distinguishing feature of the Russian. In spite of all his calculated and supposedly Christian cosmopolitanism, there is not, I think, another so hampered as he in his creative power, by conditions of place and time and the limits of his own nationality. The creator of 'Peace and War' (a work meant to be historical) may, perhaps, on his intellectual side, acknowledge history, and even be to some extent acquainted with it. But the imagination of his heart has never felt it: he never penetrated, or tried, or thought it worth while to penetrate, into the spiritual life of other ages and nations. The 'enthusiasm for the distant' for him does not exist—that inspired realization of history—nor grief for, nor living delight in, the past. Every fiber and root of him is fixed in the present."

Merejkowski certainly has "that inspired realization of history." The times and events and localities through which da Vinci moves are portrayed as minutely as the painter's character. It is the "Resurrection of the Gods," and the human agencies in Italy that revitalized them, which holds his attention primarily and unintermittently.

He introduces Cesare Borgia, the Pope Alexander, Nicolò Macchiavelli, Cesare da Sesto and Giovanni Battista, students of Leonardo, the Sporzas, Beatrice d'Este, El Moro's wife, and his mistresses, Cecilia and Lucrezio Crivelli, Bellincioni, the court poet, Savanarola, and depicts each with the strongest touches and characterization.

### PRESENT TENDENCIES OF RELIGION.

**RELIGIOUS LIFE IN AMERICA: A RECORD OF PERSONAL OBSERVATIONS.** By Ernest Hamlin Abbott. Cloth,  $5\frac{1}{2} \times 8\frac{1}{4}$  in., 370 pp. Price, \$1.00 net. The Outlook Company.

**M**R. ABBOTT, the author of this book, gathered his material in the course of a tour of three months' duration through the Eastern, Southern, and Western sections of the United States. He held interviews with men of all classes and conditions, and took his observations apparently from an entirely unbiased position. He does not profess to speak as an expert or a scientist, and disclaims having made anything like an exhaustive survey of the situation with which he deals. His intention in the main is to give the impression that he derived, in the course of his travels, of religious life in America, and this he does in very lively and telling report. A shrewd and careful observer, divested of all prejudice, willing to see all phases of his subject, and not in haste to make inductions, Mr. Abbott has given a book of great value, and one calculated to excite both commendation and hostile criticism.

In a general way, the antagonism or indifference of the laboring classes to the churches has found voice frequently; but it is not often so frankly and strongly reported by an observer who speaks on the whole as a friend to the churches and as a professing Christian. He found this breach between the church and the workingman confessed and deplored by Christian men generally, and especially by intelligent and progressive Christian ministers; the very little appeared by way of intelligent and successful attempts to improve the situation. In all quarters, he encountered the opinion of workingmen, especially such as belong to the labor-unions, that the church and the ministry are unfriendly or indifferent to the aims and principles for which organized labor is contending, and that the churches are on the whole controlled by those who oppress the workingman and seek to deprive him of his rights. The situation thus disclosed seemed to him partly to involve real conditions in the churches, and partly to indicate widespread misapprehension of the sincere aims of Christian people. As to either horn of this dilemma Mr. Abbott points out the necessity that exists for the use of such means, the preaching of such a gospel, the pursuit of such activities on the part of the churches, as will result in a better understanding between them and the laboring classes.

Mr. Abbott also took observations in the South of the religious condition among the negroes, where he found some good beginnings toward a type of religion more closely related to personal morality than has traditionally and formerly prevailed. The attitude of the dominant classes toward the colored race seemed not to be encouraging. Christianity thus far seems not to have made much inroads upon the caste spirit. There was evident very little consciousness, on the part of Christians, that the law of brotherhood requires any change in the social or political relations existing between the white populations and the negro.

The "revolt against convention" to which the author devotes a chapter, is a phrase which describes an increasing disposition observed among ministers, especially the younger men of the West, to break loose from traditionalism and religious pretense, and strike out directly for the "main thing" with any implement or method conveniently at hand. This return to natural and "up-to-date" procedure is a symptom to be noted in contrast with considerable reaction to formalism and traditional methods. On the whole, the church seems to Mr. Abbott still to be the greatest existent moral force, especially as it is still the only systematic teacher of the august morality of the Bible.

### A BIRD'S-EYE VIEW OF THE NINETEENTH CENTURY.

**MEMORIES OF A HUNDRED YEARS.** By Edward Everett Hale. Two vols. Cloth,  $5\frac{1}{2} \times 8\frac{1}{4}$  in., 318, 321 pp. Price, \$5.00. The Macmillan Co.

**T**HERE is no class of books among which there are more dull ones and fewer sprightly and interesting ones than books of memoirs or reminiscences. Any one whose business it has been to read a great many books as they appeared, will testify to the leaden dullness of so many books that are supposed to be a sort of foot-note to the century through which we have just passed. A man to have something interesting to say must himself be interesting. He must have equipments other than age and the remembrance of notable people among whom chance has thrown him: he must have a personality. Now this is precisely what Dr. Edward Everett Hale has, and what makes his "Memories of a Hundred Years" such good reading.

In this book Dr. Hale pretends to do no more than to invite his readers "to look through my own keyhole upon this landscape of a hundred years' horizon." By his keyhole he means his own personal experience and that of his father and grandfathers.

The result is as interesting a book as one would well imagine. There is no man living who is better fitted to give a bird's-eye view of the century. Dr. Hale's activities have brought him in contact with men of all conditions. He has seen the inner history of all the important political, religious and literary movements of the last sixty years, while the practical side of his nature caused him to be deeply interested in all the varied improvements which made for the material prosperity of this country. So in this one book one aspect after another of the country is flashed before the reader, until one understands the great sequence of events which have led to our wonderful national development. The author has used his own method in giving his pictures of a hundred years, and his method at times seems almost fragmentary,—an anecdote here, a violent prejudice there, some one's letter elsewhere, as in the battle of Bull Run; and yet the effect as a whole is more complete than that given in most books whose authors have carefully considered each sentence in relation to every other sentence. It is a book full of the author's personal predilections and those of his family, and yet the book is nowhere narrow. Nowhere are the small men mistaken for great ones, nowhere are the important events magnified into large ones. Throughout his life, Dr. Hale's eyes have been fixed on the horizon, and so in his book he has been able to give an impression of the great currents of events instead of describing a few little back-water eddies.



EDWARD EVERETT HALE.

### THE STORY OF A RIVER.

**THE ROMANCE OF THE COLORADO RIVER.** By Frederick S. Dellenbaugh. Cloth, xxxv + 399 pp. Illustrated. Price, \$3.50. G. P. Putnam's Sons.

**M**R. DELLENBAUGH was a member of the Colorado River Expedition of 1871-72, conducted by Major Powell; and it is with the express approval of that able and intrepid explorer that he puts on record here the incidents and achievements of the memorable venture.

If difficulty, danger and disaster ever mean romance, then surely the story of the wild river of the West may claim that distinction. Never is the Colorado twice alike, "and he who would try the temper of its waters were wise to approach them in a humble and a reverent spirit." No party, as Major Powell demonstrates, has since made the passage through the complete line of cañons; those of the upper region being even yet quite unknown to the outer world. Several trappers (such as Pattie and Carson) had acquired considerable knowledge of the general course and character of the river as early as 1830, but to Major Powell and his two parties belongs the honor of being the first to explore and explain its extraordinary canyon environment. "Defiant, fierce, opposing utility everywhere," scornful of all helpful things, refusing to be bitted and bridled in the service of commerce, perpetuating a wilderness, forbidding encroachment, "from the tiny rivulets of its snowy birth to the ferocious tidal bore that marks its death in the sea," it wages unending battle—relentless, sublime, unique. The whole country drained by its tributaries has been wrought by the waters and the winds of ages into multitudinous plateaus and canyons—a stupendous system of gorges, and tributary gorges, which, even now bewildering, were to the early pioneer practically prohibitory. "Water is the master-sculptor in this weird and wonderful land;" yet men have died of thirst there, for water except in the river is scarce; often for months, in the valleys and plains, the soil is never comforted with rain; even dew is unknown. From its snow-source to the sea, the dragon river has made its own epic of perils, privations, reverses, disasters, appalling by their forces and their forms.



## BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

"The Story of Alchemy."—M. M. Pattison Muir. (D. Appleton & Co., \$0.35 net.)

"The Story of a Trapper."—A. C. Laut. (D. Appleton & Co., \$1.25 net.)

"The King of Unadilla."—Howard R. Garis. (J. S. Ogilvie Publishing Co., \$0.50.)

"The Social Unrest."—John Graham Brooks. (The Macmillan Company, \$1.50.)

"The Room with the Little Door."—Roland B. Molineux. (G. W. Dillingham Company.)

"In the Days of Isaiah."—Abraham Mappu. (The People, the Land and the Book Publishing Company, New York.)

"Historic Highways of America."—Archer Butler Hulbert. (Arthur H. Clark Company, Cleveland, Vol. III, \$2.50.)

"The Pit."—Frank Norris. (Doubleday, Page & Co., \$1.50.)

"Who are these Spiritualists?"—J. M. Peebles. (Peebles & Burroughs, Battle Creek, Mich.)

## CURRENT POETRY.

## A Walk with the Wind.

By EDWIN MARKHAM.

Come with me to the open road  
And let the woodland write the ode—  
Come, for the hill-wind takes my arm  
And laughs away the heart's alarm,  
Drawing me on from ridge to ridge,  
By field and ford and frosty bridge.

Down from his wide tree-darkened hall  
The gray owl sends his Saga call.  
And here a field-mouse leaves his home,  
His labyrinthine catacomb,  
And prints the snow with little tracks,  
Like hackings of an elfin ax.  
I see a spider by a stream  
Bridge his small Nile with swaying beam—  
See on my path a bold ant dare  
His Chimborazo hung in air.

I pass an old decaying fence,  
Turned to a rare magnificence,  
For gold of lichen and green of moss  
Have paid with beauty all the loss.—  
Ha, landlord Fox, alert and lithe,  
Is out to get his morning tithe,

With thrifty eye to oversee  
His unstaked principality.  
Circling, the high crows swing and caw,  
Poised by the same impartial law  
That traced the orbit of the star  
Wide wandering on the dark afar.

The snows are heaped along the ground,  
Bright kingdoms builded without sound,  
The cleansed air tingles in my blood,  
The joy pours through me like a flood!  
I tread on Hellas as I go,  
Wrecking her Parthenons of snow;  
I sweep across imperial Rome,  
Wasting her glories, dome by dome.  
And yonder, at the wind's footfall  
Crashes a jeweled Taj Mahal,  
An irised miracle of white,  
Built by what spirits of the night!—  
And yet those shut-in mortals choose  
To peer into the Press for news,  
Thinking the great events are hurled  
On lightnings round about the world!

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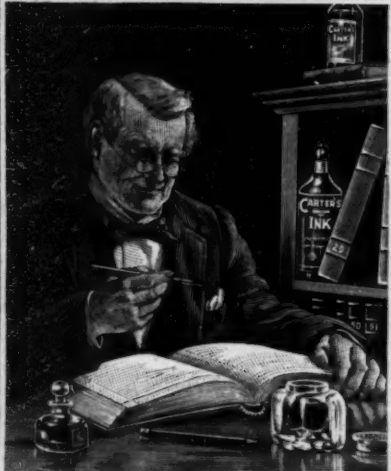
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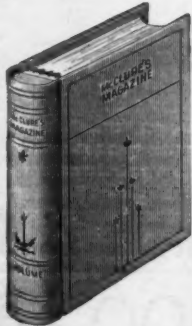
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#### Optimism.

By H. W. BYNNER.

There's not a man of all that preach despair  
Who, under his stolidity, would dare  
A moment go without the inner trust  
That something Blessed shall be found somewhere.

—In January McClure's Magazine.

#### Heaven.

By JOSEPHINE DODGE DASKAM.

She says that when we all have died  
We'll walk in white there (then she cried)  
All free from sorrow, sin, and care—  
But I'm not sure I'd like it there.

She can not tell me what we'll do,  
I couldn't sing the whole day through:  
The angels might not care to play,  
Or else I mightn't like their way.

I never loved my Uncle Ned,  
So I can't love him now he's dead.  
He'd be the only one I know—  
She says it's wicked to talk so.

I'd like to see how God would look,  
I'd like to see the Judgment Book:  
But pretty soon I'd want to be  
Where the real people were, you see.

When people turn dead in a dream,  
I wake up, and I scream and scream:  
And since they're all dead there, you know,  
I'm sure that I should feel just so!

—In January McClure's Magazine.

#### Western Blood.

By JULIET WILBOR TOMPKINS.

My tower faces south and north,  
And east it opens wide,  
But not a window-pane looks forth  
Upon the western side.

I gaze out north on city roofs,  
And south on city smoke,  
And to the east are throbbing hoofs,  
The rush of city folk.

But not a ray of western light  
May fall across my work,  
No crevice opens to the night  
Where western eyes may lurk:

My crowded days are spent in quest  
Of eager city things,  
And when the little birds fly west,  
I would not hear their wings.

But they who once have climbed the Town  
When daylight lingered late,  
And watched the western sun go down  
Athwart the burnished Gate,

And felt the rolling fogs descend,  
And seen the lupin blown  
(And known what things a western friend  
May offer to his own),

Ah, they can never still, for long,—  
He knew what would be best  
Who built my tower high and strong,  
And closed it to the west!

—In January Scribner's Magazine.

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## PERSONALS.

**How Marion Crawford Lost a Dinner.**—Hall Caine has established a reputation for unusual conversational powers. A story indicating this developed during his recent stay in New York, and it is printed in the *New York Times*. A certain lady invited F. Marion Crawford to meet Mr. Caine at dinner. Mr. Crawford flatly refused, and this was the reason given for doing so:

"Caine did me out of a meal last summer through his conversational habit, and here's where I get even. It was this way. I was at work in my den in the little tower at the top of my villa at Sorrento when Hall Caine's card was brought me. I did not wish to be interrupted in my work and so sent word to my wife to say that I was out, and asking her to entertain the visitor until he went away.


"Mrs. Crawford carried out my request, but Mr. Caine became engrossed in conversation and stayed to lunch. The meal was served in the library, just at the foot of the stairs leading to my den. When I started down for a bite to eat I heard Caine talking away as if he never would stop. I couldn't get down-stairs without facing my visitor. Then I thought that my wife would find some way to send me something to eat. But the afternoon wore away with Caine still talking. It seemed as if I was never so hungry in my life. Well, on toward dinner time Caine finally be-thought himself of other engagements, I suppose, for, expressing his regrets that he had been unable to meet me, he took his leave. It was not until then that Mrs. Crawford thought of her poor hungry husband. I hardly care to have Caine talk me out of another meal even to enjoy the pleasure of your charming society, madam."

**How Carnegie Greeted the King.**—The visit which King Edward paid Andrew Carnegie at Skibo Castle was a complete surprise to the philanthropist, the King merely telegraphing him a few hours beforehand that he would arrive at a certain time. Mr. Carnegie happened to be asleep when the "wire" came, says a correspondent of the *Philadelphia Press*, and it was not handed to him until he awoke. The correspondent relates the incident that followed:

Then there was considerable excitement. The King was due in five minutes, and Mr. Carnegie was in despair at the thought that not a single arrangement for his reception had been made. Then he had an inspiration. At Skibo there is an immense pipe organ which Mr. Carnegie had put in some time ago for his own pleasure. An organist is a permanent member of the millionaire's household. Mr. Carnegie determined that the organ should thunder out "God Save the King" as his Majesty entered the castle. But when he sent for the organist, the reply came back that the musician had gone down to the neighboring swimming-pool.

"Have him out of the water, then!" roared Mr. Carnegie.

And so they had him out. Actually dripping and clad only in a blanket, the wretched man was brought back to the castle on the run, borne into the concert-room and plumped down on the organ stool. It was just time, for the word passed that the King's carriage was coming up the driveway. An immense screen had been dragged in front of the organist, now innocent even of his blanket, so that he was shielded from view, and thus, the water dripping from his hair, his fingers and his shoulder blades, the shivering musician played "God Save the King," while one servant rubbed him with a coarse towel and another gave him brandy. The King was delighted with his musical reception, and when Mr. Carnegie told him the circumstances under which the national anthem had been performed his Majesty laughed till his sides ached.

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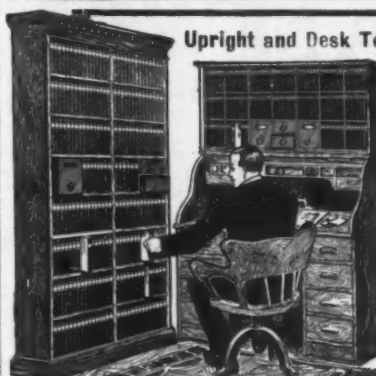
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**Usual.**—CONDUCTOR (To stranger in New York): "Did you want to get off at Fiftieth Street?"

STRANGER: "Yes."

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But he was quite taken aback when the old lady made the unexpected reply:

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FIRST ACTOR: "H'm. He says your Hamlet is the most rotten thing he's ever seen in life outside a penny gaff."

SECOND ACTOR: "Ha! Well, no doubt we're both wrong."—*London Judy*.

**Kind-hearted.**—"He's a kind-hearted automobile, isn't he?"

"Exceptionally so. I never knew him to run over even a child, unless he was in a hurry."—*Life*.

**A Great Hand.**—MIKE (Teaching Pat poker): "Well, what hov yez got?"

PAT: "Four trowels and a black shamrock!"—*Puck*.

**The Sultan and the Opera-Hat.**—The French artist Benjamin Constant was very fond of telling this story, which we take from the New York *Staats-Zeitung*:

Once when Constant was traveling in Morocco he received an invitation from the Sultan to present himself to court, at Fes. The painter's first thought was for his costume, and after much deliberation he decided to appear in conventional European evening-dress, including an opera-hat. He was ignorant of the fact that the Moors regard black garments as very common and vulgar, but he soon learned, from the audible sneers of the native courtiers, that he had sadly contravened Moorish ideas of "good form."

Being somewhat rash and considerably nettled he revenged himself by closing his hat and springing it open in the face of the sneerers, who scat-

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tered yelling with surprise and fear. The noise attracted the attention of the Sultan, who, on learning the cause, asked to be shown the wonderful hat in action. After seeing and carefully examining it, he gave utterance to this wise opinion:

"If I had lived a hundred years in your country and adopted all your other customs I could never have brought myself to set on my head so hideous a contrivance as that!"—*Translation made for THE LITERARY DIGEST.*

### Coming Events.

February 5-6.—Convention of the Manufacturing Perfumers' Association, at New York.

February 9-14.—Canners and Packers' Association and Canning Machinery and Supplies Association joint convention, at Washington.

February 12.—Convention of the American Jewish Historical Society, at New York city.

February 13-14.—Convention of American Road-Makers, at Detroit.

February 17.—Convention of the United States Golf Association, at New York city.

February 19-20.—American Carnation Association Exhibition, at Brooklyn.

### Current Events.

#### Foreign.

##### VENEZUELA.

January 22.—The German war-ships renew the bombardment of Fort San Carlos.

January 23.—Commodore Scheder, the German commander in Venezuela waters, declares that Fort San Carlos fired the first shot at the *Panther*.

##### OTHER FOREIGN NEWS.

January 19.—General and Mrs. Miles arrive in St. Petersburg.

China replies to the demand of the Powers.

The German Foreign Office disclaims having ordered the shelling of the Venezuelan port of San Carlos.

January 20.—Chancellor von Bülow speaks in the German Reichstag on Germany's action in Venezuela.

Dr. Lorenz, in Vienna, praises American doctors, nurses, and hospitals.

January 21.—The trial of Col. Arthur Lynch, M.P., for treason begins in London.

A Russian kerosene trust is formed to compete with the Standard Oil Company.

January 22.—The second anniversary of Queen Victoria's death is observed in England.

Chancellor von Bülow declares in the Reichstag that the Powers were actuated in their operations in Venezuela not alone by the question of claims but by the desire to preserve their prestige.

January 23.—Colonel Lynch is convicted of high treason and is sentenced to death.

January 24.—The pending treaty of reciprocity between the United States and Cuba is causing much apprehension in Great Britain.

January 25.—Count Boni de Castellane is re-elected to the French Chamber of Deputies.

#### Domestic.

##### CONGRESS.

January 19.—Senate: Cuban reciprocity treaty is considered. Senator Foraker, of Ohio, speaks on the Omnibus Statehood bill.

House: The Diplomatic and Consular Appropriation bill is passed. The District of Columbia Appropriation bill is considered.

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The Senate Militia bill and the Hawaiian Fire Claims bill are passed.

January 20.—*Senate*: Senator Quay, of Pennsylvania, makes an unsuccessful attempt to have a vote taken on the Omnibus Statehood bill. The Legislative Appropriation bill is passed.

*House*: The District of Columbia Appropriation bill is passed and the Philippine Coinage bill is discussed.

January 21.—*Senate*: The Omnibus Statehood bill is considered.

*House*: The consideration of the Philippine Coinage bill is continued.

January 22.—*Senate*: Senator Burnham, of New Hampshire, speaks against the Omnibus Statehood bill.

*House*: The Philippine Coinage bill is defeated, and the minority substitute, placing the archipelago under the currency laws of the United States, is passed. The Naval Affairs committee is instructed to investigate the charges of attempted bribery in connection with Holland submarine boats made by Representative Lessler of New York.

January 23.—*Senate*: Debate on the Statehood bill is continued.

*House*: The Alaskan Delegate bill and 235 private bills are passed.

January 24.—*Senate*: Senators Spooner, of Wisconsin, and McLaurin, of Mississippi, discuss the Indianola post-office case.

*House*: The Agricultural Appropriation bill is passed.

### OTHER DOMESTIC NEWS.

January 19.—Much regret is expressed by Washington officials over the bombardment of the Venezuelan port by the German war-ship *Panther*.

The United States Supreme Court decides that divorces obtained in South Dakota by non-residents of that State are invalid.

The Coal Strike Commission continues the taking of evidence in Philadelphia.

Forty-five individuals and corporations in the alleged coal conspiracy in Chicago are indicted by the grand jury.

January 20.—Minister Bowen arrives in Washington.

Secretary Root receives a petition from Aguinaldo describing the distress existing in the Philippines and suggesting a plan of relief.

The Appellate Division of the supreme court sitting at Albany, N. Y., declares that the Franchise Tax law is unconstitutional.

United States Senators are elected in several States.

January 21.—The President signs the Militia Reorganization bill.

January 22.—Isaac L. Rice, president of the Holland Torpedo-Boat Company, denies charges of bribery.

The Panama Canal treaty is signed in Washington.

January 23.—The Venezuelan situation is discussed by the Cabinet.

January 24.—The Alaskan boundary treaty is signed.

Ex-Congressman Quigg, John McCullagh, and Philip Doblin testify before the House Committee on Naval Affairs, which is investigating the charges of attempted bribery made by Representative Lessler.

The text of the Panama Canal Treaty is made public.

Senator Teller is reelected by the Democrats in Colorado.

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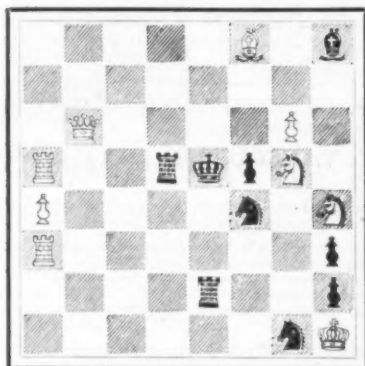
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## Problem 803.

CXXI.—MOTTO: "A clean sweep."  
Black—Nine Pieces.



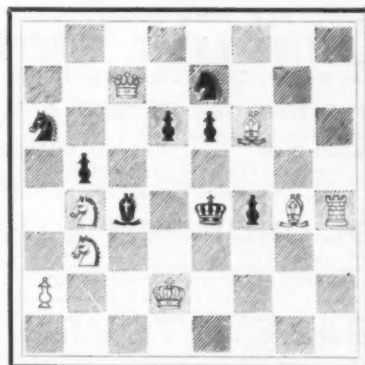
White—Nine Pieces.

5B1b; 8; 1Q4P1; R2rkP51; P4s1S;  
R6p14r2p; 6sK.

White mates in two moves.

## Problem 804.

CXXII.—MOTTO: "California."  
Black—Eight Pieces.



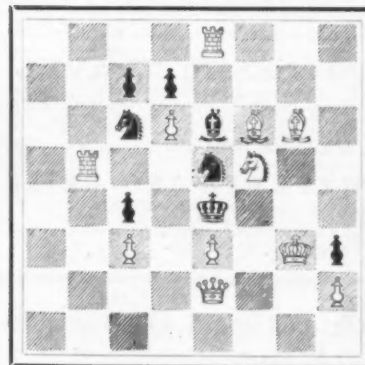
White—Eight Pieces.

8:2Q1S3; s2ppB2; 1p6; 1Sb1kpBR;  
1S6; P2K4; 8.

White mates in two moves.

## Problem 805.

CXXIII.—MOTTO: "United we stand."  
Black—Eight Pieces.



White—Eleven Pieces.

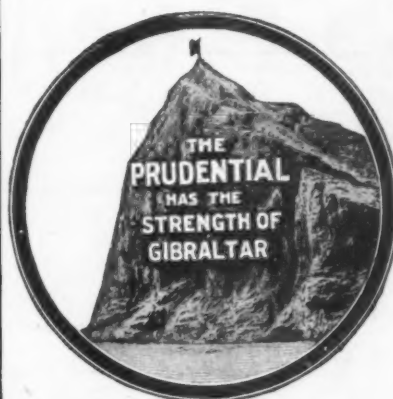
4R3; 2pp4; 2sPbBB1; 1R2sS2; 2p1k3;  
eP1P1Kp; 4Q2P; 8.

White mates in two moves.

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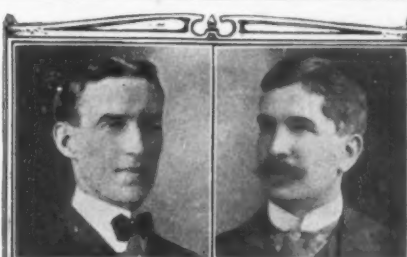
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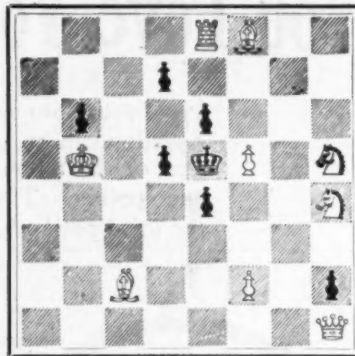
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## Problem 806.

CXXIV.—MOTTO: "The gay Chevalier."  
Black—Seven Pieces.



White—Nine Pieces.

4 R B 2; 3 P 4; 1 P 2 P 3; 1 K 1 P K P 1 S; 4 P 2 S;  
8: 2 B 2 P 1 P; 7 Q.

White mates in two moves.

These are the last of the Tourney Problems.

## Solution of Tourney Problems.

No. 791. CIX.: R (R 3)—R 5.

No. 792. CX.: R—Kt 3.

No. 793. CXI.

Q—R 7	Q—Kt sq	Q mates
K—B 3	Any	Q mates
.....	B—K 7	.....
1. B—Kt 2	Any	3. Q—Kt 5, mate
.....	Q—B 5 ch	.....
1. P—B 5	K—B 3	.....
.....	No. 794. CXII.	.....
K—B 2	R x Kt	Kt—Q 7, mate
1. Kt—Q 5 ch	Kt—Kt 2	Kt—B 6, mate
.....	.....	.....
.....	Kt—B sq	Q mates
.....	.....	.....
.....	Kt—B 2	3. K or R mates
.....	Q—K Kt 3!	.....
1. Kt—Q B 2	Any	Q—Kt 8, mate
.....	Q—Kt 3 ch	.....
1. Kt x R	Kt—Kt 4	Q mates
.....	Q x Kt	.....
1. Kt x Kt	Any	.....

Other variations depend on those given.

Solved by M. W. H., University of Virginia; the Rev. I. W. B., Bethlehem, Pa.; M. Marble, Worcester, Mass.; the Rev. G. Dobbs, New Orleans; F. S. Ferguson, Birmingham, Ala.; H. W. Barry, Boston; A. C. White, New York City; K. Kentino, Newark, N. J.; J. C. J. Wainwright, Somerville, Mass.; W. J. Ferris, Chester, Pa.; the Hon. Tom M. Taylor, Franklin, Tex.; "Malvern," Melrose, Mass.; J. J. Burke, Philadelphia; A. G. Massmann, Newark, N. J.; C. B. E., Youngstown, O.; G. Patterson, Winnipeg, Can.; E. N. K., Harrisburg; O. C. Pitkin, Syracuse, N. Y.; W. G. Hosea, Cincinnati; R. H. Renshaw, University of Virginia.  
791, 792: "Twenty-three," Philadelphia; W. R. Coumbe, Lakeland, Fla.; the Rev. S. M. Morton, D. D., Effingham, Ill.  
793, 792, 794: The Rev. J. G. Law, Walhalla, S. C.  
794, 793, 772: E. A. C., Kinderhook, N. Y.  
794, 794: T. O. B., Franklin, Va.

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